

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE BIBLE CHAMPION

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Formerly the American Bible League

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The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

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The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

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The Arena

The Preacher's Introduction of the Sermon

By Professor Luther T. Townsend, D.D., S.T.D., Brookline, Massachusetts

IN this article we continue a discussion of the materials that can be employed in building an Introduction.

The third source of materials for the Introduction of the Sermon is the circumstances or conditions of time, place, and occasion.

That an observing eye and quick wit are able from passing events to evolve the happiest forms of introduction has been more than once illustrated by different preachers. Sometimes this class of materials unexpectedly comes to hand, perhaps, when the preacher is on the way to church, or, may be suggested at the moment of announcing the text or during the other preliminary exercises.

Chrysostom and Whitefield are noted examples of preachers who could arrest attention and thrill their audiences by means of apt providential, or, as they sometimes are called, circumstantial introductions. At other times this class of material is anticipated by the preacher and provided for.

Rev. Dr. Stillman, a pastor in Boston in the time of the Revolution, commenced his sermon on the Sunday after the arrival of the intelligence from England that the Stamp Act had been repealed: "Were I to serve you in the ministry of the gospel for a century, I might never again have so favor-

these words, "As cold waters to a thirsty soul, so is good news from a far country." He then described the joy of the people over the news which was in everybody's thoughts, but afterwards passed to consider the greater joy which the gospel should excite in the minds of men.

Few examples of this type of Introduction show to better advantage than some of those used by John Wesley. Take, for instance, his sermon preached at the Assizes held before Sir Edward Clive, in 1758, from the text, Rom. 14:10; "We shall all stand before the judgment seat of Christ." He began his sermon thus:

How many circumstances concur to raise the awfulness of the present solemnity!

The general concourse of the people of every age, sex, rank and condition of life, willingly or unwillingly gathered together not only from the neighboring, but from distant part; criminals, speedily to be brought forth, and having no way to escape; officers, waiting in their various posts to execute the orders which shall be given; and the representation of our gracious sovereign, whom we so highly reverence and honor, etc.

Then he shows how much more awful will be the final judgment to which we all are hastening.

F. W. Robertson has a sermon on the Non-Observance of the Sabbath, with Rom. 14:5, 6, for his text. "One man esteemeth

The CHAMPION came as a God-send to me, as an oasis in the desert. I have been attending a university that has for all practical purposes almost eliminated the Bible. Plenty of literature favoring higher criticism are on the magazine racks. Amongst those magazines I found a copy of the CHAMPION. Its contents warmed my heart and strengthened my faith. I made up my mind to subscribe for it.—*Gottfred J. Anderson.*

one day above another," etc., which he begins thus:

The selection of this text is suggested by one of the current topics of the day. Lately, projects have been devised, one of which in importance surpasses all of the rest, for providing places of public recreation for the people; and it has been announced that such a place will be held open during a part, at least, of the day of rest.

After stating the two sides of the Sabbath question, he divides his sermon into:

I. Paul's view of the question.

II. His modification of that view, in reference to separate cases.

Edward Burke, in his speech on Conciliation with America, begins by stating the fact that a favorable junction has fortunately arisen in which with an unusual degree of care and calmness the subject could then be reviewed.

The Apostle Paul in a masterly way makes use of this same form of introduction in his sermon preached on Mars Hill. We read:

"Then Paul stood in the midst of Mars Hill, and said, 'Ye men of Athen, I perceive that in all things ye are too superstitious (religious), for as I passed by, and beheld your devotions I found an altar with this inscription, to the unknown God.' Acts 17:22, 23.

Professor Caird, in a sermon before the British Association, at a meeting in Edinburgh, took for his text 2 Cor. 12:21: "The eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you." And for his subject *The Interdependence of Science and Religion*.

His introduction was a rather brief reference to the circumstances that led to the writing of these words in the text.

The appropriateness of the text, of the introduction, the subject and occasion, can be seen at a glance. The writer was present at that meeting, and though many years have passed since then, the impression made on his mind by the occasion, the introduction and the sermon is vivid to this day. Especially as the professor brought out the thought that it is a sign that science is pursued in a narrow and unphilosophic spirit when it secludes itself jealously from other departments of knowledge. The theologian can only be a weak or ill-informed one who is afraid of the results of physical investiga-

tion, or sees not that if his theology were true, all knowledge must be friendly to it. He, too, is only a superficial and unphilosophic natural philosopher who tries to flout theology from the field of science. The inquiries of both will be prosecuted with truer results and in a better spirit when they are prosecuted under the conviction that neither theology could say to science, nor science to theology—"I have no need of thee."

Suggestions from the preacher's or hearer's experience and observations furnish the fourth source of materials for the introduction.

If the preacher is modest in his style and method of delivery, and if he has had a rich and large experience, he may use this class of materials with marked effectiveness.

The peril is that as the preacher advances in years he may be tempted to use his materials of personal experience to the exclusion of anything else. Repetitions of any kind after awhile becomes tiresome, and especially is this true of personal matters.

The following is an example of an introduction consisting of materials such as we are now considering. The sermon was by a distinguished English preacher of the old school, based on Matt. 22:42: "What think ye of Christ," and begins thus:

Before I read my text, give me leave to open my heart to you. As I was coming hither this evening, and meditating on my text, I thought I suppose—instead of going alone into the assembly, as I shall—suppose it were possible for me to have the honor of leading by the hand through this numerous congregation, up to the place of speaking, the Lord Jesus Christ in his own person, "the first-born of every creature, the image of the invisible God." Suppose I should then open the twenty-second chapter of Matthew, and, with a clear and distinct voice, summon each of my hearers to give an answer to the questions in the forty-second verse—"What think you of Christ? whose son is he?"

Affection for you set me a-thinking, further, on such answers as the most strict attention to truth would compel you to give. I thought, Suppose one should say, "I have never thought about Christ; I never intend to think about him." Suppose a second should say, "I have never thought of him, and I despise him, because he is not a minister of sin." And suppose a third should say, "I hate him; and, as it is not in my power to persecute him, I express my hatred of him by ridiculing and tormenting all who respect and resemble him."

My brethren, it is not for me to pretend to know your hearts, or to pronounce anything certain; but the bare apprehension of such dispositions excited in me, as it must in every one that

loves his neighbor as himself, a thousand suspicions and fears, etc.

Another preacher of note in a sermon on Prov. 23:26, "My son give me thy heart," introduces his discourse with these words:

I have been endeavoring to imagine what were the first thoughts that occurred to you upon the mention of this text. Some thought one thing, and some another, no doubt. Shall I hazard a conjecture upon this matter. Why, then, I believe that some, when the text was first read, thought, This is a very suitable text for the occasion—never considering that the text is a direct address that they should surrender their hearts. Others, perhaps, when they heard God say, "My son, give me thy heart," thought, No, I can not; my heart is engaged already. I can not be religious, not I, etc.

Demosthenes, in his speech on the Crown, lays stress at the outset upon the importance to himself of liberty in the arrangement of his topics, affirming that the adversary should not decide as to the order of thought to be adopted in the defence.

Sheridan, in his speech against Warren Hastings, disclaims in the introduction any vindictive feeling, and reminds the court that the prosecution does not endanger the life of the accused.

See also Dr. Bushnell's Sermon on Respectable Sin, John 8:9.

A fifth source of material for the introduction of a sermon are anecdotes, real or hypothetical. And this leads us to say that familiarity with historic and biographic literature will prove often of great service to the preacher, not only in furnishing apt materials for the introduction, but no less so for the sermon itself. While the rule is quite rigid that when an anecdote is employed for the introduction it should be in harmony with the subject of the sermon, still sometimes for the purpose of uniting a miscellaneous and heterogeneous audience in a suitable mood of feeling, anecdotes that are striking though not particularly pertinent to the text or subject, may be used. "Often," as Professor Phelps remarks, "the prime difficulty in moving an audience is that of bringing them into unison about any thing. Much, therefore, is gained if we can start the current of sympathetic interest. The magnetic influence of numbers may sustain it in a transfer, when it is once in flow."

Hence, if "the magnetic influence" in for instance an uncouth or unsympathetic au-

dience can be best secured by an anecdote that is not altogether pertinent, then by all means employ it. The reason for this exception to the general rule is that the unity of the discourse may be violated for the sake of bringing the audience into sympathy with the spirit of the discourse; that is, the unity of the discourse though very important is less so than the sympathy of the audience.

When, however, an anecdote that is foreign to the subject is employed the preacher's skill often will be put to a severe test in making the transition from the introduction to the subject. If the steps between these two points of the sermon are very abrupt the shock to the rhetorical instincts which inhere in the minds of even uncultivated people, will considerably injure the effectiveness of these parts of the sermon.

There is another caution needed in the use of anecdotes in the introduction, namely, those that are learned and classical should be very sparingly employed. Such materials tend to increase the distance between the pulpit and pew, which, if possible, should never be done. The following introduction of a sermon on Romans 14:12, "So then every one of us shall give account of himself to God," is open to the criticism of being too learned for an ordinary congregation:

Plutarch relates that Alcibiades called one day to see Pericles, and was told by his domestics that their master was busy in preparing his accounts to lay before the republic, to which he immediately replied, "Instead of laboring to make up his accounts, it would be incomparably better to render himself not accountable to them at all." This, brethren, is the notion of almost all wicked men, who, being ignorant of God their governor, and feeling their consciences charged with a thousand crimes, think only of eluding the judgment of God, and of avoiding that account which they will one day be obliged to give to their Sovereign Lord. We may be assured that there can be no other way to come before him now with the most ample heartfelt acknowledgement of our offences, in the language of the returning prodigal, "Father, I have sinned against heaven and in thy sight."

An introduction of this sort if ever allowable can only be so on some special occasion, or before a learned audience.

The Rev. Dr. Jay begins a discourse on Deut. 33:25, "As thy days, so shall thy strength be," with the following anecdote:

Dr. Doddridge was one day walking much depressed, his very heart desolate within him. "But," says he, "passing a cottage door open, I happened at that moment to hear a child reading, 'As thy

days, so shall thy strength be.' The effect on my mind was indescribable. It was like life from the dead. So much is often done by a word unexpectedly and undesignedly spoken."

This introduction is a model of its kind; it awakens attention, there is nothing pedantic about it, and the transition to the subject is easy and natural.

In the use of hypothetical anecdote, this caution ought to be observed, namely, one should be careful not to leave, as a final impression with the audience, the feeling that the fiction employed is a fact.

It is a severe criticism on a preacher, when it is said that one cannot tell whether his anecdotes are real or imaginary.

For an example of an excellent hypothetical introduction see Nathan's pointed discourse to David. 2 Sam. 12:14.

A grouping of miscellaneous sources of material for an introduction, such as the following: Quotations from distinguished men; popular sayings, acknowledged principles of philosophy, and matters of general observation. The following examples, without giving the names of the preachers, will illustrate our meaning:

An English preacher of note in a sermon on Rom. 4:25: "Who was delivered for our offenses and was raised again for our justification," begins with a quotation from Martin Luther:

Our doctrine of justification, observes Luther, is the pillar upon which the reformed religion rests; and, agreeable with this observation, he strenuously maintained that they must stand or fall together. Certain it is that the subject of justification makes a very distinguished figure in that religion which is from above, and is a very capital article of that faith which was once delivered to the saints.

A sermon by a Scottish divine, entitled, "Glorying in the Cross of Christ," begins with this saying, familiar to Scottish ears:

It is an old and useful observation, that many of the most excellent objects in the world are objects whose excellency does not appear at first view; as, on the other hand, many things of little value appear more excellent at first than a nearer view discovers them to be.

There are some things we admire because we do not know them; and the more we know them, the less we admire them; there are other things we despise through ignorance, because it requires pains and application to discover their beauty and excellency. This holds true in nothing more than in that glorious, despised object mentioned in the text.

A distinguished French preacher in a sermon on 1 Cor. 2:9, "Eye hath not seen,

etc.," having for a subject, "The Mysteries of Christianity," begins with this quotation from infidelity:

"I do not comprehend, therefore, I do not believe." "The Gospel is full of mysteries, therefore I do not receive the Gospel."

Such is one of the favorite arguments of infidelity. To see how much is made of it, and what confidence it inspires, we might believe it solid, or, at least, specious; but it is neither the one nor the other.

An English preacher whose sermons have had a deservedly wide circulation, introduces a discourse on Titus 4:6, "Young men likewise exhort to be sober minded," with the following philosophical principle:

Sobriety of mind is one of those virtues which the present condition of human life strongly inculcates. The uncertainty of its enjoyments checks presumption; the multiplicity of its dangers demands perpetual caution. Moderation, vigilance, and self-government are duties incumbent on all, but especially on such as are beginning the journey of life. To them, therefore, the admonition in the text is, with great propriety, directed, though there is reason to fear that by them it is in hazard of being least regarded. Experience enforces the admonition on the most giddy after they have advanced in years. But the whole state of youthful views and passions is adverse to sobriety of mind.

Though the words of the text are directly addressed to young men, yet, as the same admonition is given in a preceding verse to the other sex, the instructions which arise from the text are to be considered as common to both. I intend first to show them the importance of beginning early to give serious attention to their conduct; and, next, to point out those virtues which they ought chiefly to cultivate.

One of the most rhetorical of English preachers begins a sermon on Eccles. 12: 5, "Man goes to his long home," with a statement of common observation:

This is a sight which incessantly presents itself. Our eyes are so much accustomed to it that it hardly makes any impression. Throughout every season of the year, and during the course of almost every day, the funerals which pass along the streets show us man going to his long home. Were death a rare and uncommon object—were it only once in the course of a man's life that he beheld one of his fellow-creatures carried to the grave—a solemn awe would fill him; he would stop short in the midst of his pleasures; he would ever be chilled with secret horror.

In discoursing from these words I am to consider death as one of the most frequent and considerable events that happen in the course of human affairs, and to show in what manner we ought to be affected: first, by the death of strangers or indifferent persons; secondly, by the death of friends; and, thirdly, by the death of enemies.

For additional examples, see Dr. Chalmers's sermon on Matt. 7:26; Robertson's

sermon on "Solomon's Restoration," Nehemiah 13:28; Monod's sermon on 1 John 4:8; and in secular eloquence see Plutarch's Lives, articles on Pericles and Demosthenes. See also Sumner's Oration on Lincoln, beginning with the striking announce-

ment, "There are no accidents in this world."

NOTE—This is the second of a series of three articles on "The Preacher's Introduction of the Sermon," by Dr. Townsend. The third and last will appear in the June issue, and will be on the best methods of constructing the Introduction of a Sermon.

The Tithe Obligatory

By W. H. Bates, D.D., Chairman of a Presbyterian Committee on Beneficence



AN this thesis be maintained when so many earnest and godly and learned men teach just the opposite?

Let it be supposed that a member went to his minister to inquire concerning this subject, and that the following conversation took place.

Member: I have just been reading in my Church paper that the tithe is not obligatory. In this Progressive Campaign movement and its accompanying Stewardship Campaign "a tithe propaganda" is being waged which is thought to be not "fair," and one has called "the teaching of the tithe 'Judaizing,' and a 'legalism' similar to that rebuked by Paul in Galatians." So in this Babel-confusion of views and voices I use my pastoral privilege of coming to you for help.

Minister: I shall be glad to give you such help as I may be able. What is the precise point you wish considered?

Member: First of all, I would like to be more assured than I am that paying the tithe is not now obligatory. If it is not, that lets me out, for why should I tumble over myself to pay what I am not legally, morally or socially bound to pay? I have not noticed that people pay a tenth who do not believe in paying it.

Minister: I have given this matter very careful study, not only for my own edification and control, but also because of my official position on the Beneficence Committee of Presbytery. Please note the following points:

1. The Lord is Supreme Proprietor: as it is written, Ps. 24:1, "The earth is the Lord's and the fulness thereof." The silver and gold (Hag. 2:8), all fowls, cattle, wild beasts are his (Ps. 50:10, 11).

2. Man is the Lord's tenant. An inseparable idea of tenancy is accountancy. So

the Proprietor says to his tenant, "Honor the Lord with thy substance" (Prov. 3:9). "Occupy," i. e., do business herewith, "till I come," and then the accounting. The parables of the talents (Matt. 25:14-30) and of the pounds (Luke 19:12-27), show up stewardship.

Member: Yes, and I remember that the steward that didn't whack up all right fared just awfully. But, to get down to brass tacks, how much?

Minister: I am coming to that. In Lev. 27:30 it is solemnly stated that "the tithe (or tenth) . . . is the Lord's: it is holy unto the Lord." Note the present tense, *Is*, not shall be, future. This is the statement of a principle or fact. Now, a fact or principle exists independently of any statement of it. When God said, "The tithe is the Lord's," it surely must signify that that which is spoken of was already an established fact.

Member: How are you going to confirm that?

Minister: This way: In Gen. 28:22 we see Jacob 270 years before the Levitical law was enacted, adopting, in a solemn vow to God, the tenth as a rule of his life, apparently in harmony with what appears to have been a well-understood principle. In Gen. 14:20 we see Abraham, about 425 years before the Levitical law was given, governing himself by the same rule.

Member: Then this tithing system is not simply a Jewish affair, Mosaic only?

Minister: Oh, no, by no manner of means. The declaration of God in Lev. 27:30 is reckoned to have been made thirty-nine years before the Jewish beneficence scheme went into effect. To confound the tithing system, as is so often and so unwarrantably done, with the Jewish beneficence scheme, is a deplorable and utter mistake. The Rev. R. B. Thurston, in an

article, "The Ground and Nature of Christian Giving," in the *American Presbyterian Review* (April, 1870), shows that Mosaic legislation brought up Jewish beneficence to more than 23 per cent. annually! The truth is, the law of the tenth is not Jewish only, sectional, but universal.

Member: It looks that way, sure, b-b-but—

Minister: Hold on, young man. I am not through yet. Listen: It existed among the Babylonians, the Arabians, the Grecians, the Carthaginians, and the ancient Britons.

Says the learned Grotius: "The tenth, from the most ancient ages, was the portion due to God, and the vestiges thereof remain in the Greek and Latin histories."

Says Montacutius: "Instances are mentioned in history of some nations which did not offer sacrifices; but in the annals of all times, none are found that did not pay tithes."

Dean Comber says: "Tithes were first instituted by God, and promulgated by tradition to all the world."

Bingham, in his *Christian Antiquities*, says: "It is generally agreed by learned men that the ancients accounted tithes to be due by divine right," and "of perpetual obligation." He tells us this was the view of Origen, Jerome, Augustine, Chrysostom and others of their times. Indeed, "this is the unanimous judgment of the fathers, and the voice of the Church uncontradicted for more than a thousand years," or until perverted by papal usurpations.

Member: Well, well, dominie, that gets my goat. These misguided and misguiding, earnest and godly and learned—

Minister: Hush, hush; no reflections on these beloved brethren. I do not quite understand what you mean by your caprine—which seems to be a rather capering—figure of speech. But the fact is, tithing is as obligatory now as it ever was, unless the universal law of the tenth has been divinely repealed.

Member: That is just what is alleged has taken place. We have passed out from the Old Dispensation into the New. We are not under law but under grace, and unless there can be shown in the New Testament a passage which specifically re-enacts the Mosaic tithe-law, it is therefore repealed. This is not a legal but a spiritual dispensation:

now, not simply the tenth, but all belongs to the Lord.

Minister: Not "specifically re-enacts," but specifically repeals. The "Mosaic" plea has been effectually disposed of—there is nothing in it—but let us look at the dispensation plea.

I have had some experience with these "spiritual" brethren. I have never known one that paid his tenth, or the Lord's tenth, but have known several that did not. This "all" doctrine sounds well on paper, but how it works out is another matter. If all belongs to God, surely the tenth which He requires does. I am reminded of the old slavery days. Fred Douglas reasoned thus: "I belong to my master, and the bacon belongs to my master. So the bacon is his just the same whether it hangs locked up in the smoke-house or is inside of me." He had the bacon!

It is generally allowed that the Jehovah of the Old Testament—the one to whom Jacob vowed and Abraham paid the tenth—was the pre-incarnate Christ. Coming into the New Testament we would expect the incarnate Christ to repeal this law, if it was to be repealed. But instead of so doing he actually gives it his divine sanction. In Matt. 23:23, and in Luke 11:42 he bitterly denounces the scribes and the Pharisees for omitting the weighty matters of the law—judgment, mercy, faith—while they were scrupulously exact in paying tithes of even little garden herbs—mint, anise, cummin. But he says, "These," i. e., your tithings, "ought ye to have done, and not to leave the other undone." Ought. Tithing, then, was to be continued under the gospel dispensation.

Member: But it is said, "The apostles say nothing about this specific law."

Minister: Why should they? They did not need to enforce a law that Christ had enacted in the Old Testament and sanctioned in the New, that Jew and Gentile recognized as universally applicable, and that, so far as they were true to their religious beliefs, without question they practiced. This dispensational plea is quite as invalid as the Mosaic plea. Both are entirely wrong.

Member: To avoid and evacuate the obligation of the tithe, a distinction has been made between "moral" and "positive" precepts or commands. A moral precept has

its foundation in the eternal distinction between right and wrong and must be obeyed always and everywhere, while the obedience to a positive precept may depend upon circumstances.

Minister: Yes, I saw that, and I thought the conduct of the argument was fine as dialectic, but utterly fallacious in its application to the tithing question, for I do not know of any circumstances that have changed the universal and unrepealed law that "the tithe is the Lord's," to "the tithe isn't the Lord's." Any interpretation, so called, which does that is not interpretation, but repudiation. But then, I can't see that the argument, as presented, tends to work the admirable (?) achievement of easing one's conscience in keeping his cash!

Member: Have you seen the blunder the school-boy made in his physiology? He had been studying about adipose tissue, and in his examination paper he said: "The body is composed mostly of water and about one-half of avaricious tissue."

Minister: Maybe not so much of a blunder after all! I have tried to study the psychology of the anti-tithing sentiment, and while, as the boy's paper suggests, the feeling may be somewhat constitutional, it seems to me that down at bottom and back of it all, the reason is—if not consciously, then certainly sub-consciously—covetousness. St. Francis Xavier has left on record an astounding statement. "I have had," he said—I think the number was among the hundreds of thousands — "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I have never dreamed of them, has been poured into my ears; but not one person has ever confessed to me the sin of covetousness." What's the matter? You look as though you had something on your mind.

Member: I was thinking of what St. Paul said in Colossians: "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence and covetousness" (3:5). And in Ephesians he makes it worse yet (5:3-5). Covetousness—what a classification and companionship! The covetous man is not only a sinner, but in God's sight a very dirty sinner at that; and this is true whether he is in the pew or in the pulpit.

Minister: There are two facts I wish you to note: (1) That the tenth is the minimum; there may be circumstances or conditions when much more should be rendered; (2) that yielding the tenth is not "giving," but simply paying a debt—that which is due to God. The word "give" should not be used until after the debt is discharged.

Member: And I am wondering just how extensive is the scope of this principle in its application.

Ministers: Co-extensive with stewardship. All are stewards who have received from the Great Proprietor that which yields return—all who have income. Obviously no distinction can be made here between professors of religion and non-professors, for the simple reason that God's benefactions and the resulting stewardship do not rest upon any such distinction. The duty of tithing therefore belongs to saint and sinner alike. But perhaps it ought to be added that in this matter the professor of religion has an additional obligation which the non-professor has not; for the one has professed to take the word of God which enjoins this duty as the rule of his conduct, while the other has not. So, in the case of delinquency, the pious sinner is a little worse than the other one.

Member: Have I any better right to withhold God's tenth and appropriate it to myself than I have to put my hand into your pocket and appropriate your purse, or a tenth of it, to my own use? And if I do that, am I a—?

Minister: Excuse me. I think you would better answer your questions yourself, or let God do it. See Mal. 3:8.

Member: I wish this interview could be reported for our Church paper that others who have been confused as I have been may be brought to the clear-cut, satisfying convictions to which I have been brought.

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FUNDAMENTAL

To save the world is our business. We can no more afford to leave out of our preaching the old fundamental truths than the house and bridge builder can afford to leave out the application of the old laws of mechanics.—*Nashville Christian Advocate*.

The Gradual Varations Theory

By Professor Harold W. Clark, St. Helena, California.



THE supreme event in history, according to a recent writer, was the moment several thousand years ago when a little Illinois fish decided that no longer should animal life be confined to the water. By this lofty conception the whole trend of events was changed, and the future was destined to witness the development of hosts of terrestrial animals leading eventually to the human race. Another writer expresses the thought that no one can really appreciate the efforts of these lower animal forms to better their conditions. "Animal life," he says, "has always had a desire to get out of the water onto land, and . . . in trying to do so has overcome difficulties that would appall the heart of the bravest man." Truly, then, it must have been a dramatic decision when this fish made up his mind to leave his native haunts and rise to realms as yet uninhabited and unexplored.

Not less dramatic was the method by which he set about to develop the power within his finny race to come forth and walk the dry ground. As yet no fish had heard of legs. His conception was a new idea, and it was his superior ambition that made him the founder of a new dynasty whose future descendants should rule earth and sky as well as water. In order, then, for his plan to bear fruit, he allowed the wish to dominate him, and when he begat other finny sons he implanted in their minute craniums the same longing he possessed. By inheritance (probably) the desire for land life increased until it began to affect even the motion of the fins, and the promised race found themselves trying to crawl on the shallow bottom. Then one day, a few thousand years after the birth of the idea, one of the favored few declared that he had reached the stage where he could live in air and crawl on dry land. Wonderful result that has come from one novel idea!

This is not a fantastic picture, if we accept the evolutionist theory, for in that way of thinking there would be no other method by which the change could have taken place. A fish never would change to a land animal unless he were impelled by

some overmastering ambition that would cause generation after generation to practice gymnastics upon the surf line until their fins had turned to flippers and then to legs, and their air-sacs to lungs.

Whether mental conditions may cause changes as great as the above is open to serious question. There are several things which may produce changes in succeeding generations. One of these is environment. In regard to this factor, Dr. Thomas Hunt Morgan, Ph.D., America's leading authority on Heredity, says, "Variable characters are largely due to external conditions that the embryo encounters during its development." He says that these changes are not transmitted, and are lost as soon as the cause is removed. Another factor in producing variations is the crossing of characteristics. But according to Mendel's laws there can be no new form produced; for as Morgan has shown, the variations are not passed on except as they have arisen by some new combination of already existing characteristics. Modern biology is proving more conclusively than ever before that there is not a gradual variation in any one direction. In *Nature* of Sept. 29, 1921, Dr. D. H. Scott, F.R.S., says, "The small variations, on which the natural selectionists relied so much, have proved, for the most part, to be merely fluctuations, oscillating about a mean, and therefore incapable of giving rise to permanent new types."

So because one fish, or a whole tribe of fishes, desired to walk on dry land, is in no way a reason why their anatomy should accordingly adjust itself to meet their wishes. Nature furnishes no proof of the influence of mind upon the development of succeeding generations such as this theory would require.

Radical changes in form of body parts are necessary to "evolve" a fish into a frog or any other land animal. The muscular system is so much different that it is almost inconceivable how one could be changed into the other. The same is true of the bones. The fish has short, small bones forming rays for the fins; while those of the higher animals are long and altogether different in shape. The breathing appara-

tus of the two types is not at all alike. In the fish the water passes into the mouth and out through the gills where oxygenation of the blood takes place. In the frog the air is swallowed into the lungs, aerating the blood the same as in human beings. It is true that there are a few species of lung-fish, similar in structure to other fish except that the air-bladder is connected with the throat. In this way the fish can breathe air when it comes out on land. Comparative anatomy may "suggest," as LeConte says, that one of these forms arose from the other; but this suggestion is not proof, for it will suggest anything that the anatomist wishes it to. As for actually showing that such changes as the above could be produced, it does nothing of the sort.

The difficulties in the way of such development are so great that most of the modern scientists have at least given up the idea of proving the evolution of one form of modern life from any other now existing. They now arrange each group in its own supposed order of ascent. They tell how the present fishes came from simpler fishes, and they from fish-like ancestors. The gaps in each group are filled in with hypothetical forms made to order and given pretentious names intended to convey an idea of the wisdom of their inventor. Thus two lines of animal life are traced back through simpler and simpler forms until they are so simple that both can be assumed to come from one common ancestral line. A very beautiful theory, but the trouble is that there is absolutely no proof to be found. The animals found in nature or fossil in the rocks are few compared to the number of hypothetical ancestors invented to fill the gaps in the evolutionary sequence; and those that have been found alive or fossil all testify to the fixedness of the separate species and the absence of variability.

But no matter how we may try to wiggle out of it, the big problem still confronts us. It can be stated in such broad language that it will cover any kind of phylogenetic scheme ever invented: in order for evolution to produce any higher form of life, there must of necessity be some controlling power to direct its operation. Otherwise organs and systems will not develop harmoniously nor coördinate with one another when developed. If evolution were the

method employed to bring things to their present state, it was under pretty good direction. In all nature there is a fairly plain gradation of forms from simple to complex. But how the operation of mental or physical powers in any order of beings can cause them to rise to larger and more complex animals is just as incomprehensible as ever. Direct creation seems to be the only way out of the tangled problem.

"If we have ascended so far, then mankind can accomplish even greater spiritual progress in the future, with accelerated pace, because we have the experience of the past and the insight and the strength created by that experience to guide and help us."—Balmforth, in *Evolution and Religion*. Such statements as this are the logical outcome of a faith in the power of one organism to better its position in the scale of existence. Now let us propose a question. Is the above quotation applicable only to spiritual progress? No evolutionist dares to answer in the affirmative, for if he does he admits that the idea of physical evolution is now inoperative. And if that be so, there is nothing but pure theory to prove the whole doctrine. All chance of getting actual demonstrative proof from natural facts is gone. Very well, if evolution is now going on, why has man not been able to make some progress toward a better means of locomotion. For centuries his great longing has been to increase the speed at which he could traverse the surface of the ground. He ought to have developed ostrich legs or eagle wings by this time. At least, by using a small fraction of the brains he claims to have, he ought to have sprouted the bumps where these new organs are to appear. Why not make a practical use of this scheme of a mentally conducted development and get out of our present cramped quarters?

One more fact makes the question seem greater than ever. While in some there might be imagined a direct development of one organ from another, yet in most cases there must have been developed a rudimentary "organ-to-be." This being useless to the animal, would tend to degenerate. The only way to prevent this is to assume the existence of an over-ruling Providence who can carry on the work. But this is just what the evolution doctrine denies.

But why continue to argue the question? The answer will not be found in piling up instance after instance on either side of the controversy. The evidence has been gone over again and again by the world's best thinkers, and the way we decide depends largely upon our viewpoint. However, the few facts cited in this paper will show that the idea of the evolution of one animal form from another is not so easily shown as many suppose. There are many very hard problems to be faced, and the evidences are not as directly favorable as might be desired.

In these days when the world is staggering in the dark, it is a good thing not to give up too easily the great fundamentals that have been the strength of society and religion for so many centuries. It is well to be careful before we take so radical a

step as to say that the belief in a personal God is a myth. Man needs something solid in these days. He needs a good foundation for his character and his future. There are some things in the old-fashioned faith that there is a God in heaven who can create a world,—some things that are not to be found in the new idea that all things came from their own inherent power. It might be a good thing to investigate carefully before we cast off all the moorings that have held so many good people true to great aims in life. The creation doctrine has much in its favor, and the evidence is strong, too, that when the Bible says that the world was created by the Word of an omnipotent Jehovah, it is speaking a truth that modern science is finding very hard to overcome.

How should we Read the Bible?



HERE are two ways of reading the Bible, both of them vital. One is, that the Bible should not be read like any other book. The other is, that the Bible *should* be read like any other book.

The Bible should not be Read like any other Book.

The Holy Spirit—who is God—being its Author (2 Peter 1:21; 2 Tim. 3:16), it is indeed the *Holy* Book, and is therefore infallible (absolutely authoritative), inerrant (entirely free from error), and final (not subject to revision nor to supplementary revelations).

None of these assertions can, in truth, be made concerning any other book. These established, it accordingly follows that anything that derogates from the Bible's dictum is not to be considered, nor given a hearing, therefore the Higher Criticism, New Theology, the theory of Evolution, and Rationalism—that unholy quartette which march abreast against the Truth—are to be thrown out of court as having no case.

The spokesmen for these movements may be intellectual giants, with a proficient knowledge of the languages in which the Bible was written, but these equipments avail nothing, because their work detracts from the claim which the Bible makes for

itself, and if entertained would drag it ignominiously from its pre-eminence; in fact, would destroy it altogether, for these gain-sayers,—whose name is legion,—have, one and another, attacked it in so many places as to leave no part unassailed; what one has spared another has sought to discredit, so that if all are to be heeded there would remain scarcely a fragment intact.

Knowing that thus treated the Book would forever cease to be Faith's instructor, and that his hopes would be effectually blighted, the believer gives short shrift to these self-appointed innovators. To him they are "anathema." He meets them at the first approach with suspicion, and ejects them with disgust. He turns a deaf ear to their disquisitions as not pertaining to a debatable subject. Bankrupt in resources, miserable in life, and hopeless as to the future would he be as the result of discrediting the Book of God, and the sophisticated believer shuns any such possibility.

He who is familiar with the deliverances of these men recognizes the scholarship of some of them and will admit that they sometimes present difficulties in Holy Writ that seem insoluble; but he also knows that they frequently display great ignorance and carelessness, even as to correctly reading the Word, and consequently are guilty of puerile and almost imbecile objections in their feverish eagerness to find defects,

thus making themselves a laughing-stock to the well-informed.

Knowing also that these men show no signs of regeneracy, the believer applies to them the passage found in 1 Corinthians 2: 14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The devout reader is well aware that there are many depths he cannot fathom, many statements that he cannot explain, yes, and even some seeming contradictions, but these do not disturb his faith one whit, for he is convinced that all that men criticize will in due time be revealed as being added evidence of the Bible's correctness, its seeming weaknesses shown to be greatest strength, and its defects proved beauty spots.

All that is not clear is accepted and honored at face value, and as freely as the simpler portions. It is my ignorance that is at fault, or my lack of spiritual obedience and development, is his thought. Under no circumstances is the Word to blame, it is immaculate in its purity, and never to be disputed, contradicted, nor doubted.

He acknowledges the difficulties and is willing to await their elucidation, and while waiting knows he is standing on a rock! He recalls that by faithful study, fervent prayer, meditation, and attendance on the ministry of competent students many things that were enigmas have been made clear. Divine illumination has often banished the fogs of difficulty on the part of Truth; thus he is ever learning, and past achievements encourages him to persevere hopefully. And furthermore he knows that this unique book interprets *him* with a supernatural insight and power, that it finds him out, reading his very secrets, and revealing himself to himself as no other agency has ever done. It is recognized as being "quick and powerful, and sharper than any two-edged sword, . . . even to the dividing asunder of soul and spirit."

Also having by the truth of this book been literally transformed, his regeneration is such a reality as to have all the influence of a standing miracle. Then its opening up to him of a vast universe of spiritual phenomena, the marvelous testimony given by its fulfilled prophecies, and above all its bringing him into living, satisfying, glori-

ous union with the Son of God his Saviour;—all these are sufficient reasons for accepting the Book for all it claims to be. And so devoted is he to it that he is jealous to maintain the authority of every word. To him it is plenarily inspired, and so closely interwoven in its entire texture that not a sentence can be removed without marring its complete testimony. Oh, what a delight came to him when he first discovered the living continuity and progression of the great themes of the Bible: the Plan of Redemption woven into the revelation, from end to end, like a scarlet thread in a piece of tapestry; the demand of Righteousness, a white thread; the Deity of Christ, a purple thread; His Coming Again a golden thread; Retribution upon the disobedient, a black thread.

The great doctrines of the Bible also are revealed to him as the broad highways of a well-planned city in which there is no danger of one's losing his way.

The Plan of the Ages, the significance of the Dispensations, God's Purposes in this Age, are all broadly outlined in his mind, as is the scope of each book in the collection. He knows when he is reading the historical, prophetic, doctrinal, or devotional portions, each having its appropriate blessing for him.

The miracles of the Bible are never stumbling-blocks to him. He accepts them all implicitly, knowing that nothing is beyond the power of the God who created the universe, and the Christ who arose from the dead!

He who reads the Bible thus is the despair of the destructive critics. They may designate him a bigot, an ignoramus, a fossil, but their assaults fall harmlessly upon him as he goes his peaceful, triumphant way with God.

Having thus sought to show that reading the Bible differently from other books is the effective bulwark against professedly scholarly skepticism, a second point will be discussed, which, while a seeming contradiction to the first, will, it is hoped, be accepted as a timely antidote to an opposite danger, namely, that of fanaticism and presumption.

The Bible should be Read like any other Book.

There are many devout souls who seem never to comprehend that the Bible is arranged according to an accurate plan, that

it is a progressive revelation, and to be properly understood and intelligently applied it must be "rightly divided," even according to its own injunction (2 Tim. 2:15). If this rule is not followed there ensues endless confusion, which not only bewilders the individual mind but becomes the source of the many misleading movements which are proving so troublesome.

In reading other books the purpose, plot, argument, and thread of the narrative are invariably held in view, from the preface to the finis, by the intelligent reader, and the various portions are compared and correlated, for in no other way can justice be done the author, and his meaning be understood. Also as to other books little difficulty is experienced with figures of speech, or anything used in illustration, whereas in reading the Bible such literary forms seem to occasion much unnecessary stumbling. They are misconstrued, mystical and mysterious conclusions are drawn, and difficulties multiplied, all of which could be avoided if the ordinary method of reading were followed. Usually the obvious meaning is the correct one. "If the literal sense makes good sense, why look for any other sense?"

The unbiased reader in his desire to know exactly what the Word wishes to communicate follows the practical method of asking: "Who is speaking, and to whom is what I am reading addressed? (There are many speakers in the Scriptures, sometimes even Satan being given the privilege). For what purposes is the message given? What are the circumstances?" And other like questions.

No honest person lifts a paragraph or a sentence out of its connection (save "to point a moral or ordain a tale") as a basis for a contention or a theory, this would often be equal to a misquotation and would consequently be a literary crime; and yet this offense is being constantly committed against God's revelation. Good men, alas! go to it with prepossessions for some invention of their own, and from this vast storehouse easily find passages that are made useful for their purpose. Systems of belief now existent, some of them with large following, are thus established. They are far from being logical or symmetrical, but rather have the appearance of an edifice hastily constructed of timbers of various shapes and sizes, or of pieces of iron bent and twisted to make them come together in

support of the ill-looking superstructure. Reference is not made to those systems that are notoriously misleading, and whose use and handling of the sacred Word is truly shameful, such as Spiritism, which is in direct violation of Scripture; nor to New Thought, whose use of it is limited to a few selections which seem to suit its purpose; nor to Christian Science, whose unholy employment of what it can appropriate and unblushing contradiction of the remainder is almost incredible; nor to Romanism, which, while claiming to honor and defend its very imperfect (Douay) version, arrogantly places the voice of the church, as uttered by the Pope, above the written Word, being indeed compelled to do so, for were it otherwise it would be faced by the astounding fact that the New Testament does not know it at all, and contains no hint of the existence of such an institution as the Romish Church, with its numberless innovations and inventions.¹

No anxiety is felt as to those who, while placing the Bible over all other authority, and claiming to build on it alone, yet show they have no intelligent conception of its design in many respects. Among these are the Seventh Day Adventists, who do their utmost to crowd out Israel that they may take her place, and are therefore guilty of all the errors that inevitably follow such perverse action; Millennial Dawnism (Russellism), whose patchwork theology is made to mean anything or nothing, denying as it does some of the most vital and clearly expressed fundamentals of the faith; the Tongues and Pentecostal movements, which seem to have no eyes for, nor understanding of, the clearly defined dispensations, and continue to make claims which they not only cannot make good, but which bring them into failure and disaster; also the many Healing cults, which likewise fail to distinguish between the dispensations, and whose interpretations lead to untenable and often presumptuous attitudes.

To avoid one and all of these pitfalls, the instructed believer reads the Bible as he would any other book. Its poetical figures, its symbols and metaphors he accepts on the basis of their *obvious* significance. He is jealous to maintain every word, but he is

¹Save as it describes Rome under the figure of Thyatira in Revelation 2:18-29; and the Scarlet Woman in Revelation 17:1-17.

equally concerned not to read into it fanciful and far-fetched meanings that were never intended. Having early learned that the division into chapters and verses is a human arrangement, as well as the chapter and page headings, he is saved from much misconception, especially in the Old Testament prophecies where, in these headings, all the blessings are given to the church (which is really not known in the Old Testament), while the curses are handed to Israel.

Seeing the differences in the dispensations he is prepared to note God's developing plan, and is not surprised to observe that some things included in the earlier dispensations are omitted in the later ones and vice versa. He well knows that God never changes as to his character,—he is always Sovereign,—yet that his methods with man have changed becomes one of the clearest facts in his reading.

Israel and the Church, the Jew and the Gentile, Law and Grace, the dual line of prophecies as to the two Comings of Christ, the purpose and plan of each book in the Canon, all these and many others have been the subjects of his study, and they guide him into a consistent, illuminating and consoling knowledge of the Word.

The Omissions of the Bible,—the things it does *not* say,—are observed by him and teach him volumes. As has been shown, the great doctrines run through the Word like different colored threads in a piece of tapestry, but there are methods and teachings that cease after they have run *partly* through. When this is the case the careful reader asks the reason, and is not content until he has discovered it. The absence of certain things is eloquent, and, oh, the world of confusion the discerning reader is spared! He sees that just because statements and promises are in the Bible is no reason why they can *now* be applied or appropriated indiscriminately! Should he be asked when any particular promise, blessing, curse, or gift was *abrogated*, his knowledge of the Word enables him to answer that scarcely ever is there a formal statement of abrogation, but that many things have nevertheless ceased cannot be denied. Several times in Corinthians does Paul use the expression "done away," but of many things that have passed away not even this is said, they are simply not now

in operation, having ceased, though not a word in the Scriptures speaks of their discontinuance or withdrawal. Nor is this discontinuance in any way related to man's lack of faith (there are no doubt as many *faithful* disciples of Christ in the world as there have ever been), but is a part of God's plan.

Among the things to which this rule applies are Sabbath observance, Pentecost, the community life of the early church, the impartation of the Holy Spirit by the laying on of hands, the orders of the "apostles," and "prophets" (Eph. 4:11) (for none are recognized today as holding these offices,—they have lapsed, though no formal statement is made to that effect), the gifts of healings and of miracles (1 Cor. 12:28) (at least there are none who possess these gifts as Moses, Elijah, and other prophets in the Old Testament, and the apostles—in the *earlier* period of their ministry—possessed them).

The clear conclusion to the mind of the Bible reader is that these lapsed things are not essential to the present age, having served their purpose in the plan of God. Their withdrawal teaches him that some things that were needful to *establish* the Gospel are not needed to *continue* the Gospel.

God never changes, but his method does, and his plan is progressive. Who is to question it? His sovereignty ever inheres in him, therefore he works in every age according to his own will! This alone explains his varying dealings with men, as in the case of the two apostles James and Peter,—at about the same time he allows the one to be slain, while the other is delivered from prison by an angel. The same lesson is taught in that thrilling chapter, the eleventh of Hebrews. What a contrast does the abrupt change in the thirty-sixth verse show! Some of God's heroes the subjects of miraculous deliverances, even to being raised from the dead, while others, just as worthy, were cruelly tortured and slain, and yet they "all obtained a good report!"

Is not this method of reading the Bible satisfying and gratifying? Does it cast any reflection upon the Word? Surely not, rather it establishes it as a consistent whole, showing that God has woven it together so closely as to leave no room for man to weave in his theories which would only spoil the design.—*S. S. Times.*

The Book of Nehemiah

By William H. Bates, D.D., Greeley, Colorado.



F the twelve Old Testament historical books, the Book of Nehemiah is the last one, chronologically, that gives the history of the Jewish nation. The Book of Esther, though placed after it in the Scriptures, falls, chronologically, in the 58-year period between the sixth and seventh chapters of Ezra; and Esther gives not so much the history of the Jewish people as a single episode in that history. And between the last chapter of Ezra and the first chapter of Nehemiah some ten years intervene. The last book of the Old Testament, Malachi, belongs to the Nehemiah period. After this come the four hundred years of historical silence between the Old and New Testaments. An illuminating book that covers this period is Rev. Dr. David Gregg's "Between the Testaments."

To understand the situation in Nehemiah, let us take a bird's-eye view of previous

Scripture Chronology

It should be said at the outset that there is no authoritative system of Bible chronology, though many chronologists—Hales, Jackson, Usher, Bunsen, Poole, and several others—have given us their chronological schemes; but Usher's is mainly followed in the marginal notes of our Bibles. It will relieve the difficulties in many minds if is accepted the statement of one of the very best biblical scholars in this country, Professor Willis J. Beecher, in his book "Dated Events of the Old Testament:" There is no biblical chronology for the times before Abraham. The Abrahamic tables of numbers, Genesis v. and xi. 10-25, are ethnical and not chronological" (p. 32).

The birth of Abraham has been reckoned at B. C. 1996, and then follows the migration from Chaldea to and settlement in Palestine, the sojourn in Egypt and the exodus which is fixed at B. C. 1491. Then comes the period of the Theocracy until the setting up of the kingdom under Samuel the prophet and the monarch Saul, B. C. 1095. After three reigns (Saul, David, Solomon) of forty years each, the kingdom was divided, B. C. 975, the ten northern tribes under the Jereboam constituting the

kingdom of Israel, and the two southern tribes, Judah and Benjamin, becoming the kingdom of Judah. The northern kingdom, after nineteen reigns and two interregnums covering 254 years, fell under the assaults of Shalmanezzer, and the people were carried away captive to Assyria, B. C. 721; the southern kingdom suffering a like fate 133 years later, their captivity in Babylonia beginning B. C. 588, though the subjection began eighteen years earlier (2 Kings xxiv. 1), thus fulfilling Jeremiah's prophecy. The prophesied return from the seventy years' exile (Ezra i. 1-4) under Prince Zerubbabel occurred B. C. 536.

Situation at Jerusalem

The rebuilding of the temple accomplished, the dedication occurring B. C. 515, the restoration of the religious and civil affairs was so unsatisfactory and the condition became so deplorable that Ezra, one of the most important figures in Jewish history, is appointed by King Artaxerxes governor of Judea. He goes up from Babylon B. C. 457, and begins his drastic reforming with the vigor that would make a certain modern "big stick" look like a willow wand.

But human nature was quite the same then as now. The fight that followed for twelve years—hostile political trickery deriving virulence from a perverted religious zeal—was such that if the details had been written out from the hints recorded, it would have furnished pointers for a liberal education for even a Tammany brave!

Nehemiah

At Babylon there was a courtier—the king's cupbearer, a Jew—intensely patriotic, devotedly religious, incorruptibly honest, of penetrating sagacity and inflexible purpose, whose heart was broken over the sad condition of affairs back in the homeland—his face could not conceal his sorrow—NEHEMIAH. How the story was elicited from him by the king, how there was obtained for him thereby almost carte-blanche liberty to go to the relief and support of Ezra and his work, and what came of it, is abundantly brought out in the Book.

A Wonderful Find

What is known in the religious world as "destructive scholarship" has sought so to discount the history in Ezra and Nehemiah as to detract largely from its face value. But here, as in so many other instances, archaeology is putting the destructionists to utter rout.

Up the river Nile, at the first cataract, is an island named Elphantine, where have been unearthed some remarkable treasures. In 1904 and in 1907, among other valuable "finds," were discovered ancient papyri, in a good state of preservation, which have been deciphered and which, as shown by definite dates and definitive data, were demonstrably "written *before* the time when Ezra and Nehemiah were leading the Jews back from the Captivity and rebuilding the walls of Jerusalem."

Twenty-six persons mentioned in the Bible, who were contemporaries of Ezra and Nehemiah, are named. Sanballat (Neh. ii. 10-19) is represented by "the sons of Sanballat, the governor of Samaria," and Johanan (Neh. xii. 22-23) is appealed to as "high priest at Jerusalem," which appeal, it appears, was not answered, maybe because his brother Manasseh had been driven from Jerusalem by Nehemiah for having married the daughter of Sanballat (Neh. xii. 28), the enemy of the Jews.

Not only do these papyri authenticate the traditionally assigned dates and place of the Books of Ezra and Nehemiah—which can, therefore, be relied upon and taken without discount—but they completely negative other pronouncements of this so-called "scholarship."

ANALYSIS

Part I.

Nehemiah's First Administration.

Chapters I-XII. 43. B. C. 445-433.

1. Nehemiah's grief over the waste condition of Judah and Jerusalem, i. 1-4, and his prayer, i. 5-11.
2. King Artaxerxes commissions him governor of Judah and Jerusalem, ii. 1-8.
3. He goes to Jerusalem, ii. 9-11; views the situation, ii. 12-16; and forms plans to rebuild the city, ii. 17-20.
4. The work allotted, iii. 1-32.
5. Enemies conspire to stop the work, iv. 1-8, but unsuccessfully, iv. 9-23.

6. Nehemiah's reformation of financial and industrial abuses, v. 1-13; his own unselfish example helping on the reform, v. 14-19.
7. Further vexatious but futile conspiracies to prevent the completion of the wall, vi. 19.
8. A register of the inhabitants of Jerusalem, vi. 1-32. (See Ezra ii.)
9. A great convocation, chaps. viii.-x.
 - (1) A sweeping religious revival, viii. 1-12.
 - (2) The feast of tabernacles kept, viii. 13-18.
 - (3) A day of fasting and prayer, ix. 1-38, resulting in
 - (4) A purer domestic life, ix. 2 and x. 28-30, for
 - (5) A better observance of the Sabbath and civil obligations, x. 31; and for
 - (6) A proper maintenance of the temple and its services, x. 32-39.
 - (7) The covenant formally signed by the leaders, x. 1-27; and
 - (8) Ratified by the people, x. 28-29.
10. A movement to increase resident population, xi. 1-36.
 - (1) In Jerusalem, xi. 1-19.
 - (2) In Judah, xi. 20-30.
 - (3) In Benjamin, xi. 31-36.
11. List of the order of the priests and the Levites, xii. 1-26.
12. The grand celebration dedicating the walls, xxi. 27-43.

Note.—Nehemiah returns to Babylon, xiii. 6 (see also v. 14), B. C. 433. If the dedication of the wall belongs to his first administration, then from one to five years of time intervene between verses 43 and 44 of chapter xii.

Part II.

Nehemiah's Second Administration.

Reforms Instituted to Remedy Declensions During His Absence.

Chapters xii. 44—xiii.

1. Appointments concerning divine worship, xii. 44-47.
2. Enforcement of the law against aliens in the temple, xiii. 1-9.
3. The withheld Levitical maintenance provided for, xiii. 10-14.
4. Sabbath desecration forcibly stopped, xiii. 15-22.
5. Unlawful marriages annulled, xiii. 23-29.
6. A general "clarin' up time," xiii. 30-31.

The Way the World's Greatest Book is Going

By William Harrison, D.D., Moncton, Canada



YES, amid all the entanglements and confusions of a changing and forever agitated and distracted world, we know most assuredly the path earth's Supreme Book is going. All the complications and universal restlessness of the present time cannot blind us as to the push, purpose and progress, of that volume whose marks upon the thought and life of mankind are so apparent as to arrest attention of the most serious kind. Great plowshares of one form or another have cut deep furrows across the world of thought and action, and history's faithful pages point, with inflexible fingers, to issues which have followed all this plowing and seeding of the centuries now past.

Many imposing systems of thought and religion have had their long, long days of opportunity, and we know assuredly, how many of them have utterly failed in the crucible of test and experience and have passed, and are passing, to their lonely and unwept graves. The scrap heap of the world was never so large as at this very hour, and to it will be consigned all the systems and books which have proved their utter futility to help mankind in any real, practical way. The libraries of the world contain millions of volumes, dead as any form of death can make them. Many of those famous libraries are more like extending cemeteries where repose such multitudes of books, that have had their life's brief, disappointing day, and forever ceased to be. All books that make the roadway of human life more difficult than it should be, by their deceptions and false ideals; that darken the skies of men by their distressing doubts and fears; that create unnecessary burdens of blasted hopes and mocking and misleading illusions and empty dreams that can never come true; must, in the nature of things, ordained by the constitution of the universe in which we live, pass away and are passing before our eyes.

Yes! amid all the confusions and fierce antagonisms the world's greatest Book has built up a way for man's wandering footsteps, a way upon which all that is best for man's great and enduring interests may travel for the present and all coming years.

We know, with certainty, the character of the road-way which has been distinctly outlined and constructed by this sovereign of all books. This pathway for noblest of conduct, for high and absolute certainty, for most inspiring fellowship, for uplifting hopes and consolations and satisfactions, was never so clear as at this very hour. This Book for two thousand years has plowed its blessed furrows and laid its enduring foundations, and lighted its quenchless lights and fires, and uplifted its friendly signals of good; and on this loyal path of safety and service and unending cheer, vast multitudes have journeyed till all the years of their earthly pilgrimage have reached their close. Up through many a fierce and driving storm of persecution, through centuries of imperfection and misrepresentation, and of distressing trial, this Book has cut its way; and the most precious things in man's possession, his civilizations, his institutions, advantages, comforts, and ennobling motives and inspirations and aspirations, have ever been found in this royal path which the contents of this Book of books have made known to us. And, today, we are not left in uncertainty as to what direction this great road constructor is now taking, in spite of all the absurd criticisms which a loose and quite imperfect teaching which some professedly religious teachers are seeking to propagate in quarters we could easily name. Never in all its history have so many leaders of the nations in these momentous days recognized in the great crisis of the world, that if its future is to be saved from the calamities through which it has so recently passed, there is above all others, one highway of safety, of reconciliation and of a possible, universal peace. And this alone is found in the supreme and fundamental teachings which the Christian revelation makes known. The path of kindness, of justice, of righteousness, and of unusual good will, is carrying today the highest and best peoples of this million-peopled world, and we are not left in doubt as to what book shall direct the coming multitudes of the great approaching future. It is the profound conviction of Christendom that a volume that has made for itself such

a place of authority and power in the mind and heart and faith and hope of the world, is worthy of a dissemination which shall reach every creature on the face of the earth. To this very end some of the most effective and powerful organizations are working with untiring purpose, as never before. We know, therefore, with great certainty, the one sure direction in which the supreme religious Book of the twentieth century is moving, with a momentum of which the past has no equal record. Towards the increasing light, the moral and spiritual independence of the individual, the universal enthronement of its principles, the gradual elimination of the errors which have enslaved and degraded so many multitudes in the centuries past, this Book is working the way, with a clearness and certainty which are nothing less than sublime. God's great plan for the salvation of the nations of the world was never more apparent and so convincing to open and unprejudiced minds as during the epochal days through which we are passing. With a devotion and an unequalled plan and effort the universal Church is placing herself and her accumulated energies on this great line of progress and power. It is, indeed, a wonderful spectacle, this aggregation of forces dedicated to the advancement of Christianity's great Book for the uplift and redemption of the world. The "flowing tide" of the best minds of the race is with the Book and its indestructable contents; and opposing voices cannot finally hinder a movement so beneficent and so divine. The firm conclusion of multitudes of the strongest thinkers and scholars of the world, is that it is this path to which the Book signals the way, that all true progress and satisfaction depends. All other systems end in bewildering byroads, closing in dismal disappointments and final despair. From the unmistakable teachings of the world's greatest Book we may know assuredly how and where the Son of God is going, and on that blessed roadway the innumerable multitudes of the past, pious generations have journeyed to life's highest satisfactions, most inspiring hopes, noblest service, and most sustaining consolations, amid all the tests and trials of a changing world.

"He hath marks to lead us to him and he will be our guide" into a future so entrancing that language fails adequately to

describe. To know of a truth the way the revealed God of the universe is going all through the storms, perplexities and accumulated mysteries of time, is an abounding joy which can assuage life's burdens, sorrows, pains, doubts and tears, in a most gracious way. Countless hosts of saved men and women have been blessedly conscious of this high companionship. The question as to what road we are traveling as the days go by, is a question of supreme moment. Upon the answer transcendent issues depend. The universal adoption and practical appropriation of the fundamental teachings of this age-long Book would mean a world transformed into a world of universal good-will, of peace among the nations, of which inspired men have dreamed dreams, and had the joy of uplifting visions of a time when malicious antagonisms would be cast out and the kingdoms of this world, with all their possibilities and powers of good would become the kingdoms of truth and righteousness. Not for a single moment can this be said of the universalizing of any other book or religious system in the world. Thank God, no one has the hardihood or credulity to believe for a single moment that any system which opposes the mission of the Christian revelation is on the road to universal supremacy and power. It is a matter for great rejoicing that we know assuredly the path on which the greatest Book in the world is moving; in that path there is light progress and companionship of the most enriching and enduring kind.

* * *

A Scotch woman who received kind letters from her son found bank notes inside them, but, having never seen such money, thought they were very pretty pictures and put them aside. Many people think the promises found in the Bible are very pretty pictures, and perhaps some of you have put them away in an old teapot. Is it not time to understand that they are drafts on the bank of heaven that will be honored night and day? God make us ashamed that we have such a poverty-stricken spiritual life, when all the resources of the Holy Ghost are ready to supply our need. God does not want us to be beggars, but sons.—*A. J. Gordon, D.D.*

The Club

Mother's Day

By Edwin Whittier Caswell, D.D., Middletown, Delaware.



BETWEEN Easter and Children's Day, how appropriate to have a Mothers' Memorial Day! Mothers' Day is observed among many people all over the world, and in the literature of many languages.

The memory flower is the white carnation, a fitting emblem of the purity of motherhood. These fragrant beauties adorn home, persons, churches, places of amusement, stores, clubrooms and even spread to prisons on this sacred day.

Nearly every governor in the United States writes a proclamation or a letter announcing this day. Governor Harmon, of Ohio, closed a recent proclamation, saying:

No memorial day can be richer in personal experience than in one in which we hear again mother's voice, that is stilled, and feel the touch of her vanished hand; or, if she be living, give her the day with your presence in loving reunion—one day for the many she gave you; or send her a line of greeting, warmer than you have been wont to do.

I request our citizens generally to observe second Sunday of May as Mothers' Day.

Remembering her sacrifices, make some yourself on that day for others who have not been so fortunate as yourself.

To show interest in the day and its purposes, the wearing of a white carnation or the national colors is commended.

The dearest words in all earthly language are Jesus, Home and Mother. What beautiful recollections are associated with the precious word "Mother." No wonder the noblest men have uttered the sweetest words of tongue or pen about her who was dearest to them of all loved ones. Henry Ward Beecher says of his mother:

No devout Catholic ever saw so much in the Virgin Mary. Do you know why so often I speak what must seem to some of you rhapsody of woman? It is because I had a mother, and, if I were to live a thousand years, I could not express what seems to me to be the least that I owe her. From her I received my love of the beautiful, my poetic temperament; from her also I received simplicity and childlike faith in God.

It is said that Wendell Phillips' love for

his mother was a passion. Her one counsel for him was to be good and do good, and he never forgot to keep his trust where his mother first taught him to place it. The distinguished Garibaldi, speaking of his mother, said:

Often, amidst the most arduous scenes in my tumultuous life, I have in fancy seen her on her knees before the Most High; my dear mother, imploring for the life of her son, and I have believed in the efficacy of her prayers.

Can you not, dear reader, remember such a mother? The recollections of her beautiful life are ever blessed to you and the hope of reunion always an inspiration. It may be she is your angel mother now, and although her lips are silent, she speaks in the memory of her sweet ministries, and in the beauty of her character. As the poet exclaims,

"She led me first to God,
Her words and prayers were my young spirit's dew;
For when she used to leave
The fireside every eve,
I knew it was for prayer that she withdrew."

Theodore L. Cuyler said of his mother:

During my infancy, that godly mother had dedicated me to the Lord, as truly as Hannah ever dedicated her son Samuel. When my paternal grandfather, who was a lawyer, offered to bequeath his law library to me, my mother declined the tempting offer, and said to him, "I fully expect that my little boy will yet be a minister." A few years ago, I gratefully placed in that noble Lafayette Avenue Presbyterian Church, a beautiful memorial window to my beloved mother, representing Hannah and the child Samuel, and the fitting inscription, "As long as he liveth, I have lent him to the Lord."

A lady who once asked the privilege to be introduced to S. S. Prentiss, said, "I congratulate the mother who has such a son." He immediately and warmly replied, "Rather congratulate the son on having such a mother."

Almost the last words of Henry Clay, as he lay dying, were, "Mother, Mother, Mother!" He must have beheld her loving face among those spirits waiting to greet him.

Thomas Gray, author of "The Elegy in a Country Church Yard," had written on his mother's tomb the inscription, "The careful tender mother of many children, one of whom alone had the misfortune to survive her." This touchingly beautiful sentiment will awaken a filial throb in many hearts. Gray's body rests beside his mother, while we believe their spirits are reunited forever.

When Young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving the home, she exclaimed with tears of joy, "Oh, my son, I have prayed for this hour every day since you were born. At that time, we dedicated you to the Christian ministry."

Campbell Morgan says,

My dedication to the preaching of the word was paternal. Mother never told it to the baby or the boy, but waited. When but eight years old I preached to my little sister and to her dolls arrayed in orderly form before me. My sermons were Bible stories which I had first heard from my mother.

In a beautiful poem on motherhood, Dr. F. Watson Hannan writes:

"Her love outlasts all other human love,
Her faith endures the longest, hardest test,

Her grace and patience through a lifetime prove
That she's a friend, the noblest and the best."

No child can fully realize the intensity of a mother's anxiety as she bids good-bye to the son or daughter, who are going out of the old home to enter school or business life. It may be the last time she will ever see them in this world. They may grow away from her in the busy circle of social, business or other home life. Oh, how her heart yearns over those more precious to her than all else in this world. She realizes that she will not be able to give counsel as in their younger days, and hopes they will be true, noble and good. She does not need to promise to remember them in her prayers. She cannot help praying—every breath is a prayer. At last, the kiss of farewell is given and the separation is begun. Oh that the youth of America may be true to their mothers and their mother's God!

"Oh, the hallowed name of mother;

How we lisp it o'er and o'er,

While we're drifting on time's ocean,

Drifting toward the golden shore.

'In the Christian's home in glory,'

Out across death's silent goal—

We shall meet her—we shall greet her—

In the homeland of the soul."

Myths and Moths of Criticism

An Examination of the Moths and their Doings. The Origin of the Myths.

By A. C. Dixon, D.D., New York.



WE have tried honestly and fairly to investigate the claims of these higher critics, and to study the processes by which they have come to their conclusions, and we are compelled to say that we believe their claims are myths, and their conclusions are moths which are eating away the texture of faith and character.

Let us look first at the myths and their origin, and then we will examine the moths and their doings.

Myth No. 1.—A critic can tell by the literary style of portions of the Scripture that they were written by certain persons whom he has never seen, and of whom he has never heard nor even read in history. The style of the Junius Letters did not reveal their author to the critics of that day, though he was a contemporary. They made their guesses differing one from an-

other, but no one could positively ascertain. An American firm published an anonymous book some years ago, which had been written by an author of national fame, and the public were invited to guess from the style of the book the author's name. The literary world sent in their guesses, most of which were wide of the mark. Two pastors, one orthodox and the other a higher critic, were spending their vacations at a summer assembly, and they discussed in a friendly spirit the merits of the higher criticism. The orthodox pastor asked his higher critic friend whether he knew intimately two preachers whom we will call Dr. A. and Dr. B. He replied that he was well acquainted with them, had heard them preach, had read from their pens, and had met them frequently in private. The orthodox pastor went to Dr. A. and asked him to write an account of one day's proceed-

ings in the Assembly. He then went to Dr. B. and made of him the same request. The accounts were written, and the orthodox pastor then became a sort of redactor, and mixed up the sentences of the two writers so as to make only one story. He then handed it to his higher critic friend, and asked him to separate the mixed article and restore the original documents. The result was a dismal, ludicrous failure. And yet learned men seriously claim that they can decide as to the authorship of chapters, paragraphs, sentences and words simply on the ground of literary style.

Myth No. 2.—It is claimed that evolution compels us to believe that certain parts of the Bible were written at a later date than is claimed by orthodox believers. The theory of evolution is a pagan and not a Biblical conception. It is supported by fancy and not fact. It is imagination run wild. It is a myth born in the brains of scientific men who have a craze for generalization. Paul met it in the Greek philosophy of his day. It was one of the high things that exalted themselves against the knowledge of God, and was used then as now by the opponents of Christianity as an engine against revealed truth. One is not surprised, however, that men who make such absurd claims for their delicate and subtle discernments of style, should accept as established science a myth of Greek speculation, for they show a marvelous credulity in reference to everything except the Bible.

Myth No. 3.—The Pentateuch or Hexateuch may be divided into two distinct documents written by two authors, one of whom used the word Elohim in referring to God, and the other the word Jehovah. The originator of this myth was Jean Astruc, born in 1684, "a French physician of considerable learning but profligate life." He wrote a treatise entitled "Conjectures concerning the Original Memoranda which it appears Moses used to compose the Book of Genesis." He believed that Moses was the author of Genesis, though he used material that was written by others. Dr. Eichhorn, of Gottingen, adopted this theory and added many original guesses to the guesses of Astruc. This profligate French physician has the honor of being the father of the modern destructive higher critic movement, unless you choose to trace its fatherhood through his bad character back to the

one who, in the Garden of Eden, said to the woman in disregard of God's words, "Ye shall not surely die." When a writer today uses in the same article or book in referring to God the word "Almighty," "Creator," or "Father," no one suspects that two men were authors of the article or book. But because the word "Elohim," which refers to God as the Almighty Creator, and the word "Jehovah," which refers to Him as the covenant-keeping God, were used in Genesis, it is inferred that two authors must have written the book. It is strange that Jean Astruc and his followers did not have discernment enough to see that the same man may use the word "Elohim" in referring to God as Creator, and "Jehovah" in referring to Him as the covenant-keeping God.

Myth No. 4.—The document theory of Astruc and Eichhorn opened the way for any number of guesses. If Astruc had the right to guess that there were two authors of Genesis, why may not others guess that there were 3 or 30? And what is known as the "Fragment Hypothesis" was not long in coming into existence. Dr. Green fitly characterized it as "the document hypothesis run mad, the *reductio ad absurdum* furnished by the more consistent and thorough going application of the principles and methods of its predecessor." One of these critics claims that Genesis is composed of 38 distinct fragments, "varying in length from four or five verses to several chapters." The names of these authors are, of course, not found in history, indeed, they are simply myths floating through the brain of a learned man whose imagination has been excited by the assumption that he has a miraculous discernment of style.

Myth No. 5.—The fragment hypothesis soon falls under the weight of its absurdities, and gives place to a simpler theory known as the "Supplementary Hypothesis." By this it is claimed that the author who used the word Elohim wrote the original document and that the author who used the word Jehovah, finding this Elohist document, supplemented it with his additions. But it is soon discovered that the Elohist refers to things written by the Jehovist who came after him, and this myth vanishes into thin air. But the myth-makers are not discouraged; they give us the "Crystallization Hypothesis," which assumes that the Pen-

tateuch is a "vast conglomerate including various accessions made in the course of many centuries." But this myth soon became old enough not to satisfy those who, like the Athenians, cared only for something new, and the "Modified Document Hypothesis" is born. That is a complicated affair. It assumes the "Elohists," a second "Elohists," "Jehovists," a second "Jehovists," a "Deuteronomist," a second "Deuteronomist," a Priestly writer, a second Priestly writer and a third Priestly writer, and as you read one of their pages with the letters E, J, D, E 1, J 1, D 1, E 2, J 2, P 1, P 2, P 3, R, R J, J E D, one can hardly help feeling that he has gotten into an algebra or a puzzle book with many unknown quantities.

If these wild and fanciful speculations were kept within the brains of scholars or locked in musty books, read only by the learned, it would not be worth our while to write an article on the subject. But they have been popularized, the magazines and even the daily press are full of them. What are the results?

I. These myths are moths which eat away faith in the miraculous, God is driven out of His world, while His servants, natural laws, are deified. He is made the subject of His subjects. God is forbidden to work directly for the accomplishment of His purposes. The miraculous, which is simply another word for God's direct active agency in the world, must give way to the slow workings of the pagan theory of evolution. The resurrection of Jesus is in the way of this theory, and must be set aside. Birth from above must give place to birth only from beneath. I heard a learned higher critic assert that Christianity was the evolution and, to a large extent the combination of all the pagan religions of the world which existed before the time of Christ. A revolution wrought by the power of God, like the conversion of 3,000 at Pentecost, must give way to the evolution of pagan ideas. Everything and everybody, even Jesus Himself, must be the product of previous ages. The faith that wrought wonders, through the working of Almighty God, as given in the 11th chapter of Hebrews, is a mere figure of speech.

II. These myths are moths which have eaten away the faith of our teachers in higher institutions of learning, and have made some of them centres of unbelief. The

Pilatism which in the presence of Him who is the truth still asks, What is truth? is prevalent, and as a result our colleges are turning out many Pilates with their interrogation points of unbelief, rather than Peters with their periods of faith. The dread of dogmatism is almost hysterical. To believe and assert with the assurance of Peter at Pentecost is bad intellectual form. It is rather a sign of mental strength to doubt the old truth, though it may be as clear as the sun in the heavens, while any little flickering taper that appears to be new is welcomed. It is in the atmosphere that we must be friendly to error, however damning.

III. These myths are moths which eat great holes into the conscientiousness of good men. Some time ago a learned article appeared in a leading magazine over the name of a prominent higher critic. A professor in a university, after reading that article, declared that he thought there was only one man in the world who could have written it, for he had given his life to the study of the specialty which it presented. He wrote to this man, asking what part he took in the composition of that article. The man replied that he wrote every word of it, and sold it with author's rights. The professor wrote again, in some astonishment, that he could understand how an author might sell the product of his brain without doing wrong, but what about the ethics of the man who bought it and published it over his own name as the product of his own brain? I have told the story to bring out the answer of this man. He replied, "That is all right; it is just what was done when the different documents were collected, put into one volume, and the name of Moses signed to them to give them authority, though Moses did not write a word of them."

This reveals to us the ethics of the higher criticism. If Hilkiah and his priests had the right to palm this forgery off on the people, why may not a modern literary aspirant do the same thing? And to say that Almighty God had a part in this transaction, and that the book thus collected and foisted upon a deceived people as His Inspired Word, shifts the responsibility from man to God Himself, and is worse than blasphemy. When some one told a German critic that scholars in America accepted his conclusions while they believed in the Bible

as the Word of God, he replied, "I certainly did not intend to make God Almighty a party to the fraud."

And it is not uncharitable to charge that the ethics of the higher criticism which contends or even admits that the Pentateuch was not written by Moses, but that his name was signed to it to give it authority, encourages fraud and dishonesty wherever it is taught and believed. It is a myth which is a moth eating away the texture of moral character. May God help us to

"cast down imagination and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ," believing in our heart of hearts that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—*King's Business*.

Sunrise in Germany

By Bishop H. M. DuBose, D.D., (M.E.), Berkeley, California.



GERMANY, both as a land and as a people, has inevitably borne the reproach, or enjoyed the credit, as one views it, of fostering that form of Bible criticism which has been properly described as destructive. The name of Julius Wellhausen has gone, through his early espousal of, and laborious devotion to, the theories of Astruc and Graf as to the documentary theory of Pentateuch, into a descriptive substantive, so that Wellhausenism as truly suggests every thing in the higher critical system as the derivatives Mohammedanism and Buddhism express the teachings of Mohammed and Buddha. For at least a quarter of a century before the late World War, Wellhausenism had almost completely obsessed the German theological mind and had also largely dominated the religious thought of other lands. Its adherents confidently boasted that its conclusions were final and that its mastery of the Christian schools was settled.

It would appear to be unnecessary to recapitulate the claims and postulates of Wellhausenism; but it may be taken for granted that in a newspaper article on the criticism of the Pentateuch some such summary would be expected, and might be of help. In brief then, the features of Wellhausenism most characteristic of it as a system are as follows: First, Wellhausenism affirms that the books of the Pentateuch, ascribed by orthodox scholars, as well as by tradition, to Moses, are compositions of a far later age than that of Moses; that, in fact, they are compilations of materials of widely

different, and of often contradictory import, as well as of widely different origin. To none of these materials is allowed a greater antiquity than the sixth century B. C., or the age of Josiah; and the composition of these into the Pentateuch occurred either in exilic or in postexilic times—that is, either during or following the captivity of the Jews in Babylon. Wellhausenism, as is generally understood, places the composition of the Pentateuch after the exile, and indeed after the time of Ezra. Three distinct sources, representing three distinct ages of Israelitic history, with three distinct, and as before noticed, often contradictory, characters, are alleged to be represented in these compilations.

The effect of this system, candidly observed and characterized, has been to largely destroy faith in the integrity of the Old Testament as a revelation; to unsettle conviction as to the value of the New Testament message, and to generally demoralize religious faith. I suppose no candid advocate of the theory will deny this fact, however little he may be disposed to charge moral responsibility upon the theory itself. Equally is it true that Wellhausenism produces agnosticism concerning those facts of Jewish history upon which the framework of the apostolic Church is based, and to which appeal was made by Christ and the New Testament writers.

The effect of Wellhausenism in this regard is to practically deny the personality of Moses, who exists only as a shadowy Jewish tradition, a pseudonymous influence, rather than as the man of will, action, and

genius described in the Pentateuch. Accordingly there really were no tables of the law given on Sinai; but rather a fancied impulse moved in that direction out of a divine inane. There was no tabernacle in the wilderness; no ark of the covenant; no Aaronic priesthood, as described in Leviticus; but these were only later ideals coming from the temple of Solomon and projected backward as real history. There was no written covenant in Mosaic days; but certain traditional tribal precepts depending upon uncertain repetition and the tenacity of official memory. The book of the law discovered in the temple in the time of King Josiah, and which resulted in a national religious reformation, was a creation of the Jewish priesthood of that day, and was palmed off on the Jewish king as a genuine work of Moses. The Pentateuch, as such, did not exist at the time of Ezra; but that scribe, with the assistance of others, "patched" it up, as before described, and read it to the people as having come from the hand of Moses. This is the whole supposititious history, with its effect briefly stated. An advocate of the Wellhausen hypothesis has more than insinuated that the Pentateuch is a "deception." Given that the Wellhausen hypotheses are to stand, can the history of the Old Testament be less than a deception? Perhaps it is from that consideration that the largest determinative of future criticism is to come. The divinity of the Old Testament can be counted on to maintain the finality of its letter.

With the turn of the fortunes of the late World War came a turn in the tide of German thought. Great events of time are not only decisive of change in history; but also of the effective return of human thought upon itself. Wellhausenism is on the wane. Just as Darwinian evolution, fifty years ago, advanced to the point of confidence where it predicted and planned the abolition of traditional faith, only to find its main tenet indefensible, and finally settled down as a struggling hypothesis; so must the radicalism of the Wellhausen school give way to a healthier and a more reverent criticism. The theory is even now in the discard, though not a few of our American would-be critics do not appear to have heard the news.

I am sure I will be pardoned for making this the occasion for putting before my brethren a bit of recent history which has

inspired the heading of this article, "Sunrise in Germany." While editor of the *Methodist Review* I came in touch with a group of scholars in Europe who were zealously at work for the maintenance of reverent and orthodox views of the Old Testament as against the claims of Wellhausenism. Among these was Prof. Harold M. Wiener, of London, who enjoys both in Europe and in this country the distinction of being one of the foremost Hebraists of the century. During the past four years he has kept me constantly cheered with tidings of breaks in the Wellhausen ranks. A letter just received from him says that Professor Loehr, of the University of Koenigsburg, who before the war was a strong advocate of the Wellhausen hypothesis of Pentateuchal composition, has declared in favor of the traditional view. A letter from a former professor of Wittenberg University, says: "Prior to the autumn vacation I was in Leipsic, attending the Oriental Congress, during which time I spoke to various learned persons, and I am persuaded that the time of the dominance of the one-sided view of Wellhausen is near the end. It was through Professor Wiener that I was brought into sympathetic cooperation with the author of the above statement, Dr. Martin Kegel, a young scholar now connected with the religious educational system of Germany. Learning that he was, under great financial stress, bringing out a series of volumes in opposition to Wellhausenism, I secured, through the help of Dr. C. C. Seelman, of the First Church, Dallas, of sum of 2,000 marks to assist in the publication of Dr. Kegel's latest volume, which in the view of capable scholars is destined to materially affect the religious thought of Germany, and it may be of the world. The title of this volume is, "Die Kultusreformation des Esras." ("The Religious Reformation of Ezra"). The book is just now off the press of Bertelsman, in Gutersloth, and I have for the past two weeks had a copy in hand. It is written in characteristic university German and betrays the scholar and thinker. During a just completed transcontinental journey, I have read with the greatest pleasure and illumination a number of its pages. I am hoping to have a translation made of this or some other work of similar import by Dr. Kegel to be printed in this country. Later, I hope to put the results of a more careful study of "Die Kul-

tusreformation" into a review article. For the present I will venture only a brief glance at its pages.

Taking the religious reformation of Ezra, as described in Nehemiah viii. x., Dr. Kegel sweeps the whole field of historic criticism, linking up the reformation of Ezra with that of Josiah, as recorded in 2 Kings xxii. ff. The conclusion reached, and as I believe tenably established, is that the copy of the book of the law of Moses discovered in the time of Josiah was probably the copy of the law prepared in the wilderness by Moses himself to be placed in the ark of the covenant; and if not, then an authentic copy, and not a "deception;" that the copy of the law read to the people by Ezra was, if not the identical copy of Josiah's day, at least a true copy, and not a fabrication of priests in Babylon or of Ezra at Jerusalem. As to whether the book in question contained the whole Pentateuch is a matter which cannot be mathematically proved; but the breaking of the objection of Wellhausenism as to the genuineness of the law book of Ezra and Josiah as a work of Moses leaves the inference that it was the Pentateuch in practically its present form an all but self-evident fact. I have written this to serve in whatever way it may to the comfort of those who hold against the work of the destructive critics. For the rest, I will let Dr. Kegel speak in certain extracts which I have made from his volume.

"The traditional statement," says Dr. Kegel, "of Old Testament religion follows substantially the order of the Old Testament books. The Mosaic age is the first stage of Israelitish history, concerning which the fifth book of Moses (Deuteronomy) gives a clear understanding. Following the formation of the Pentateuch, come the historical books, which begin near the ending of the first, which one sees as history up to the beginning of the prophetic writings, which speak for themselves. So it was taught for centuries. It was an act of extraordinary significance to critically examine these well established claims of Old Testament religion.

"Gunkel once said: 'It is Wellhausen's undying service concerning the true character of this source (the P.), which one must accept throughout to understand the mistake (*irrtum*) of the early putting together of Old Testament materials; so as to gain instead a living and truly historical under-

standing of the religious history of Israel.' Who has not read during the course of the last decade similar confident statements? And how strongly do they contrast with the facts! I gladly join with Gunkel concerning Wellhausen's service. I have gone through it in the present work. On the results I now stand; not on a Pentateuchal source; but on the religious reformation of Ezra, and have a definite judgment concerning the source writing of the Pentateuch.

"On the strength of our general statement, I would have it inferred as my belief that the modern critics putting together of Old Testament materials is far from being free from mistakes (*irrtumer*); also that from a proper study of Nehemiah viii. x. will come 'a truly historical understanding of the religious history of Israel,' and this fact cannot be dismissed.

"I stop here to sum up. According to Wellhausen, Ezra inclosed his work in 'the envelope of the Pentateuch.' According to Eduard Myer and others, Ezra performed his work alone, and it was afterwards brought into union with other parts of the existing Pentateuch. We have it in hand to defend the opposite of this view, which we hold to be a mere squint at the study of Pentateuchal sources. Ezra had one among his hearers (Nehemiah) to whom the existence of the law had been long known. His other hearers fully accepted as genuine the voluminous readings given them.

"It affects the present-day Pentateuch as having no alien standing that as early as 445 B. C. it was received by the Samaritans as the work of Moses. Nehemiah viii. x. is not seen or handled in the Pentateuch, and we must unqualifiedly accept it as having been made therefrom. The contention is that it is the early original of the law. But the Book knows nothing so trifling. That no protest followed the bringing in of the code of Ezra fully shows the acceptance of the law as the work of Moses. The highly passive opposition shows that no new law had been made in Babylon. In the code of Ezra only an old law was dealt with. What otherwise do the details of Nehemiah viii. x. signify, if to an old law the times were not speaking harmoniously?

"We hold steadfastly our position, that the partisan intentions of modern critics are persistent. A more determined opposition is difficult to imagine. The nail upon which

they hope to hang the hypothesis of a priestly writing during the Babylonian exile proves all too weak to hold. The extracts from Nehemiah contains not one syllable to justify the coming of any new law to take the place of an old. The whole extract, with its strong emphasis of antiquity, is grouped in the Mosaic law. . . . A monstrous wall of prejudice and feebly founded hypothesis, especially in Pentateuchal cri-

ticism, has hitherto been built against 'a truly historical understanding of the religious history of Israel.' . . . The study of the Pentateuch should proceed from an absolutely safe point and after a universally safe method. Such absolutely safe point is found outside the Pentateuch. In 2 Kings xxii. ff., and in Nehemiah viii. x. it is presented." —*Nashville Christian Advocate*.

Geography of Bible Makes Truth Greater

By G. B. F. Hallock, D.D., Rochester, New York.



THE vital question in Sunday school work today is not "evangelism or religious education." Nor is it "evangelism and education." It is evangelism through education, at least in great part. The modern church school of religious education inherits its teaching function by apostolic succession. The early church was a teaching church. Psychology is a modern science; but this is true, that educational psychology is fast leading us back to the very position of the Bible and of the early church. We have just witnessed with startling awakening what a nation like Germany can do by education to change the child, the nation, into what it ought not to be. Bible school leaders today are searching for the economical and effective method of doing it to the opposite end. The child must be educated to know the world as it is, and how to act in all its various situations. The child must, therefore, receive the motive for right action. That is the Christian religion. To doubt whether the teaching of the Bible in a pedagogical manner can bring vital results is to doubt the vitality of the Bible itself.

To no small degree the same reasoning applies to the study of Biblical geography, of the land and the book, or of the land in connection with the book. Geography itself has within the past few years won a new place among the sciences. It is no longer regarded as simply a description of the earth's surface, but as the foundation of all historical study. It is a fact therefore that no commentary upon the literature of the Bible is so practical and luminous as Biblical geography. Throughout their long history

the Hebrew people were keenly attentive to the voice of God speaking to them through nature. The Bible abounds in references and figures taken from the picturesque scenes and peculiar life of the Holy Land. The grim encircling desert, the strange water-courses, losing themselves at times in their rocky beds, fertile Carmel and snow-clad Hermon, the resounding sea and the storm-lashed waters of Galilee are but a few of the many physical characteristics of Palestine that have left their marks on the Jewish and Christian Scriptures. The same is true of Israel's unique faith and institutions. Biblical geography, therefore, is not a study by itself, but the natural introduction to all other Biblical studies. The land illustrates the book. The land illumines the book. The land confirms the book. The land intensifies the interest of the book.

That there is a most exact and wonderful agreement between the land and the book is an often-remarked and well-known fact. The plains, the mountains, the valleys, rivers, lakes, cities, deserts are in all parts of the Scriptures correctly named and correctly located. But this correspondence goes much farther and into the most trivial and incidental details, such as no writer of a fictitious narrative could possibly make so invariably correct. For example, the various political divisions known to have existed in the country are always recognized in the narrative, as are also the changes of government through which the country passed in its long and varied history. These facts that the Bible was written not by one exact incidental correspondences become all the more remarkable when we recall the

author, who could be careful to bring his material all together and make it consistent, but that it was written by over 30 different authors, living in different ages, extending through a period of over 1,500 years.

Yet more impressive is the extreme minuteness to which this agreement extends. It is not limited to general features, but reaches to such matters, mentioned only incidentally, as the relative levels of different places in Palestine, or to the sorts of flowers or shrubs or trees that grow in certain regions, or to the prevailing winds, or the peculiarities of climate, and such like. For instance, in all the books, from Genesis on, the invariable expressions for a journey between Egypt and Canaan are "down to Egypt" and "up out of Egypt," which is exactly true. The angel of the Lord who talked to Abraham went "down" from Hebron to Sodom. Jacob was commanded to "go up" from the plain near Shechem to Bethel. Joshua and his army "went up" against Ai. Samson "went down" when he went among the Philistines. The men of Kirjath-jearim were requested to "come down" to Beth-shemish and take the ark "up" to their city. The man who fell among thieves "went down from Jerusalem to Jericho." In every case, though the reference was but casual and incidental, the relative elevation of the place was correctly recognized.

By one writer, just in reciting a fable, reference is made to the trees going forth to choose for themselves a king, the crown being offered first to the olive, next to the fig, next to the vine; which is the exact order of importance in which these stand in Palestine, and in no other land.

We read in the Bible that in the dark days of adversity there shall no longer be heard in the streets "the voice of the bridegroom and the voice of the bride." We have nothing in our Occidental experiences to explain this common figure of speech. Bridegrooms and brides, in our western civilization, are not accustomed to cry or shout in the city streets—at least so long as they live peaceably with one another! But when we learn that both the bridegroom and the bride in Oriental countries are accompanied through the streets by separate processions, and that hardly any event in eastern social life is the occasion of such hilarity, or of such vociferous rejoicing as a

marriage ceremony, we gain fresh understanding of the force of this Bible illustration.

Again, when we hear Jesus sending out his disciples hurriedly to preach the gospel, and telling them: "Salute no man by the way," we would be quite at loss to understand his meaning did we not know of the habit of eastern greetings, with their long, time-consuming and almost senseless series of questions and answers, and of the numberless bowings and scrapings and genuflections employed. It was a command to the disciples to haste, to lose no time, to do their work quickly as its importance demanded.

Until we know of the primitive lamps of the Bible times, with their open receiver for oil or melted tallow, a simple rag or bit of flax for wick, and the care needed to keep the reservoir filled and the wick burning, how can we take in the full force of such a Bible expression as this: "The smoking flax shall he not quench;" which is intended to tell with peculiar emphasis of the tenderness and patient love of a Saviour who will even revive a dimly burning wick of spiritual life which otherwise would surely expire?

All that has been implied as to the importance of a study of the customs and manners and languages and times of the Bible may be said with equal emphasis regarding the importance of a study of the land itself—its mountains and hills and valleys, its streams, its cities, its villages, its soil, its products, its people.

* * *

PART OF GOD'S PLAN

The beautiful trees and green grass and the bright sun God created that they might show forth his beauty and wisdom and glory. When that tree, one hundred years old, was planted, God did not give it a stock in life which it could carry on its existence. Nay, verily. God clothes the lilies every year afresh with their beauty; every year he clothes the tree with its foliage and its fruit; every day and every hour it is God who maintains the life of all nature. God created us that we might be the empty vessels in which he could work out his beauty, his will, his love, and the likeness of his blessed Son.—*Andrew Murray.*

Evolution and Universal Progress

By J. W. Porter, D.D., LL.D., Lexington, Kentucky



It is, to say the least, unfortunate, that religion and science should be considered as enemies. This is, perhaps, due to the fact that not a few of the scientists have attempted to create the impression that they have a monopoly of all knowledge, and religionists a monopoly of the field of faith.

It will be found, in the last analysis, that there is not a well established fact in all the domain of science that in any way conflicts with any statement of Scripture. Religion, instead of being opposed to science, is itself the greatest of all the sciences. Prof. Huxley well says:

"By science, I understand all knowledge which rests upon evidence and reasoning of a like character to that which claims our assent to ordinary scientific propositions, and if any man is able to make the assertion that his theology rests upon valid evidence and sound reasoning, then it appears to me, that such theology must take its place as a part of science."

Anyone who has studied the evidence upon which rests the science of Christianity and those which are supposed to support the Darwinian theory of evolution has reached the irresistible conclusion that Christianity is not only a matter of faith, but of demonstrable fact. It is true, that the basis of the Christian religion is faith, and it is equally true that every theory of evolution, yet suggested, rests on the imagination. At best, evolution is a speculative science, refuted by revelation, reason and history. Indeed there are so many theories of evolution that there is no longer, if there ever was, what may be properly termed the theory of evolution.

The theory of evolution propounded by Darwin has been rejected by a majority of the leading evolutionists. There is, perhaps, one point upon which all evolutionists are practically agreed, and without which evolution is unimaginable. Every theory of evolution implies and affirms continuous and universal improvement. This progress, it is confidently affirmed, must have begun with the primordial germ, and has continued in uninterrupted and universal progress.

If, then, it can be demonstrated that universal progress and improvement has not

been true, but to the contrary that there has been arrested progress, and actual retrogression, this fanciful theory must be pronounced false.

That there has not been continuous and universal progress, is proved by observation, history and science. The oldest man living, has not observed the least improvement in fish, or birds. The same specimen of fish and birds he saw in his youth, is identically the same he now sees in his age. The squirrel, the quail and the fish, have undergone no visible change. They certainly weigh no more, and there is no difference in size, taste, form or color. Where is the progress? Where the boasted law of continuous universal improvement?

Every bird and fowl that have shown the least improvement, have been those that have been domesticated, and the improvement has been done by care and crossing, and by the "selection" of man, and not the "natural selection required by evolution." This is notably true of pigeons and chickens. The wild pigeon was a distinct species that presented no new variety, or showed the least improvement in its entire history. The earliest known specimen of the fish, reptilian and mammalian families, is as perfect as anyone of these now existing. The highest type of mollusk known to scientists, is the one which appears farthest back in geological history. It is admittedly true that mummies of cats, birds, crocodiles, discovered in the tombs of Egypt, and placed there certainly not less than four thousand years ago, are absolutely identical with their representatives now living. Where, then, is the law of universal and continuous progress?

The supposed law of universal progress, as applied to man, has no foundation upon which to rest its claim. From a biological standpoint, the human race has not progressed a single step in five thousand years. To the contrary, in many instances, it has shown marked deterioration. In physical strength and endurance and in other respects, there has been a decided retrogression. On biological and physiological grounds, there has been no improvement.

Professor Pierre Broca, after a careful

study of the Cro-Magon skull, which is supposed to belong to the earliest stone age, said: "The great volume of the brain, the development of the frontal region, the fine elliptical profile of the exterior portion of the skull are incontestable evidences of superiority and are characteristics that usually are found only in civilized man." Prof. Huxley, in his description of one of the oldest existing fossil skulls, said: "So far as size and shape are concerned, it might have been the brain of a philosopher."

The Cretan forearm of four thousand years ago, as shown in some of Dr. Evans' wonderful photographs, reveals the same muscles, veins and general structure as the forearm of today. These pictures, by common scientific consent, constitute the oldest and most exact anatomical records in existence. So then, for at least four thousand years there has not been the least change in the forearm of man. The oldest specimen of monkey known to man is the identical specimen that we know today. There is, then, indisputable evidence that within the limits of recorded history, the law of universal improvement and progress has not been in operation.

So far as civilization is concerned, though not legitimately included in the scheme of evolution, there has often been, not only arrested progress, but distinct retrogression. The Dark Ages, or Middle Ages, as the period is sometimes called, offer conclusive evidence of this fact. Even civilization has often relapsed into barbarism. Egypt, China and South America have furnished undeniable instances of a decadent civilization. Yet the evolutionists tell us that there is an "immutable" law of progress.

Prof. A. H. Sayce, whose scholarship no well informed man will question, says: "Before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers."

The condition of these nations today, is a sufficient answer to the claim of "universal improvement." Their retrogression forever spells death to evolution, as defined by Le Contes: "Evolution is (1) continuous progressive change, (2) according to certain laws, (3) by means of resident forces."

If this definition be correct—and to say the least, it is the generally accepted one—evolution is contrary to the verdict of all

history. There is little wonder, that Pasteur, the great scientist, said: "Posterity will one day laugh at the foolishness of the modern naturalistic philosophers. The more I study nature, the more I am amazed at the works of the Creator." It is not surprising that Prof. Paulson, of Berlin, says of evolution, "It is a disgrace to the philosophy of Germany." Dr. Ethridge, of the British Museum, declares: "Nine-tenths of the talk of evolutionists is sheer nonsense."

It is worthy of note, that Prof. Edwin G. Conklin, of Princeton University, has recently said: "In body and mind, the most perfect individuals of the race, have probably reached the limits of possible progress."

If these words be true, then evolution has automatically ceased to function, and is therefore of no further benefit as a working hypothesis.

It may be replied that this relates only to man, but since, according to the evolutionists, man is evolved from the lowest type of life, it must relate to all life. As is well known, Prof. Conklin is one of our most radical evolutionists, and as such his testimony is valuable. But, if it only related to man, it contradicts the claim of "universal improvement." Prof. A. H. Sayce, perhaps the greatest archæologist the world has ever known, says: "The scepticism of the critic has proved to have been but the measure of his own ignorance, and the want of evidence to have been merely his own ignorance of it. The spade of the excavator in Crete has effected more in three or four years than the labors and canons of the 'critic' in half a century. The whole fabric he has raised has gone down like a house of cards, and with it the theories of development, of which he felt so confident."

Whatever of improvement the world has made, has not been made by insensate and unintelligent matter, but by the intelligent efforts of mind, and the voice of conscience. Evolution takes no note of conscience, and yet it has been the conscience of man, guided by the Jewish and Christian religion, that has prevented barbarism, and probably saved the human race from extinction.


It is refreshing to know that there is not today, a great French or English scientist who subscribes to the Darwinian theory of evolution. This fact does not seem yet to have dawned on our American evolutionists, but will, perhaps, in the course of time.

The world owes no little to Darwin for his knowledge of birds. At an early date such men as Louis Agassiz, Joseph Henry, and John William Dawson, foresaw the inevitable doom of this false and foolish theory. Alas, even the Twentieth Century Club, has at least reached the conclusion,

that, "The Darwinian type of evolution has been abandoned by all scientific men."

The writer well knows that some of our "theistic" evolutionists claim to have a Scriptural type of evolution. He challenges anyone of them to state his theory. It will be a pleasure to combat it.—Western Recorder.

Divided Testimony

OR some time the Protestant church has been endeavoring to maintain unity and peace with two conflicting propagandas within her body. One of these is the evangelical; the other is the modernism, with its two elements of rationalism, which makes human reason the standard; and naturalism, which makes nature the final power and eternal source. It is also called destructivism, because it violently seeks to destroy those teachings which the evangelicals hold as fundamental and unchanging.

The evangelicals believe the Bible to be the very Word of God, an infallible, inerrant, authoritative rule of faith and practice. The rationalists hold that the final authority for faith and practice is the religious consciousness. The Bible is only the errant record of human experience, and each man accepts or rejects such parts of the Bible as his own religious consciousness dictates. The evangelicals believe in Christ as God-man, as friend and Lord, as Companion and Saviour. They believe in his supernatural entrance into the world and his supernatural teachings and works. The modernists regard Christ as only man, a good man, perhaps the best man, but nothing more. His chief value to us is as example in purpose, spirit and service. The evangelicals believe in the death of Christ as a vicarious sacrifice for our sins, without which there is no forgiveness and no escape from eternal condemnation. To the modernists this atonement is revolting, and they reject it, believing that every man must suffer for his own sin, and if there is any forgiveness, it is an arbitrary act without atonement. The evangelicals believe in the resurrection of the body. The modernists deny the bodily resurrection, and at most hold only to the immortality of the spirit. The evangelicals believe in the as-

cension of the God-man, body and spirit, and in his return in like manner to this earth. The modernists deny this and say he is coming all the time by the continuance of his teachings and influence.

Strenuous efforts have been made to unite and keep united these two opposing propagandas in one organization. The contention involved does not mean personal antagonism. Many persons on opposite sides of this contention are mutually attractive and friendly. It is not a question of sincerity or of the individual's relation to God. Down beneath all error there may be a spark of eternal life. That is left to the Searcher of hearts. Before his own Master each man standeth or falleth. It is a question purely and simply of divided testimony concerning fact and truth. What one holds fundamental and true the other denies. It is wrong, impossible and mischievous to attempt to force into union these two antagonisms. This effort is developing most rapidly into controversy. The modernists have been bold and have belittled, opposed and tried to annul the evangelical fundamentals at all times and by all means. They have pressed their propaganda in many pulpits, schools and colleges and other agencies. The so-called new theology, which is as old as cultured heathenism, has pressed hard to supplant the evangelical faith, which is as old as the first promise. The evangelical faith is the faith of the church in all ages, her birthright and her unchanging foundation. The new rationalistic theology is an intruder and a destroyer. Because of the earnest desire to maintain cordial personal relations, and because of the hope that this naturalism and rationalism would exhaust itself and its advocates would return to the faith "once for all delivered to the saints," the evangelicals have practiced patience and hope, but at times conscience presses

the duty of testifying to the truth and contending for the faith. Recent developments of the worldly spirit and secularism in the matters of administration resulting in great confusion and financial failures, the increased demand for the gospel in our land, and opposition to the rationalistic propaganda at home and abroad have brought the conflict of the opposing propaganda to a crisis, and the great Protestant world is compelled to meet it.

The proposition of a separation between these two antagonistic propagandas is pressing to the front. There is nothing new in such a crisis. Times of separation have appeared in the history of the church from age to age, and they have been seasons which have brought forth great blessing and great advancement of the church in God's plan. We see such separation with Abraham the typical life of faith. He dwelt among the Canaanites for a hundred years. He was personally friendly with them. They made covenants with him, even in behalf of their children. They bestowed upon him great gifts in token of their esteem. When Abraham went out to war, they were his confederates. Such were his dealings with them that they declared him a mighty prince among them, and when Sarah died, they offered him his choice of their best places for a sepulchre. Notwithstanding this marked personal friendship, this cordial social relationship, yet in religion and faith they had nothing in common. They never met at the altar. Their god was not his God. Their faith was not his faith, and their hope was not his hope. Their altars were many to many gods. Abraham's altar stood alone and exclusive in the world, erected to the only living and true God, who appeared unto him. So in all points of faith Abraham and the Canaanites were distinctly separated. That lone altar of Abraham has multiplied millennium after millennium, until it has girdled the earth. The altars of the Canaanites perished from the earth.

This separation has taken place in all ages. The believing Jews separated from the unbelieving Jews. The worshipper of Christ among the early Christians separated from the Aryans, Socinians and Unitarians. The Protestants separated from the corrupt Romanists. The Puritans separated from the Comprehensionists. The Methodists separ-

ated from the formal Anglicianism. In every case the separation resulted in a purification of the church and the advancement of God's cause. Whenever believers have remained buried in a mass of unbelief, corruption and death have followed in the church. "Come ye out from among them, and be ye separate," is the command of God. Modern unbelief and modern looseness of practice within the Protestant church is pressing hard, and the consensus of history points to separation.

How shall this be accomplished? Shall it be through a judicial process by which the antagonists of the faith are exposed and excluded? This is legitimate, but a severe and hard process, causing much pain and sorrow. It has not always been successful, and our constitution discourages appeal to it, save in cases of unavoidable necessity. Shall it be through the voluntary withdrawal of evangelicals from the Protestant churches, and the organization of a separated body? This involves recreancy to sacred trusts, foundations and institutions which generations of faithful believers have built up and dedicated to the service and praise of Almighty God. Only in extreme cases should this be used. Shall it be by the faithful testimony and life of evangelical believers within the church. Such witness by teaching the Word and obedience in life, or continuance in prayer, will result in the outpouring of God's Spirit, developing such life and strength in the church, as will enable her by spiritual power to cast off the disease and weakness of unbelief. Shall it not be by the modernists following the example of Lot, and quietly withdrawing from the Protestant evangelical bodies, and casting in their lot with those whose teachings and practices are more agreeable to them? Such manliness, such common honesty, and such fair-mindedness on the part of all those who deny the infallibility of the Bible and the deity of Jesus Christ would mean quietness, peace and progress for the church. This issue is being drawn by the hand of Providence. Reason and righteousness demand peaceable separation.—*Presbyterian*.

* * *

The grand old Book stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—*Prof. J. D. Dana*.

Fundamentalism



WE have referred several times to contentions in the Northern Baptist Convention over "fundamentalism." The word was emphasized by modernists as one of reproach; their apparent purpose being to draw a line between liberals and conservatives.

The word has therefore had its own definition. It is the theology which accepts the fundamentals of the Christian faith, and is in opposition to modernism or destructive criticism, which denies the inspiration and final authority of the Bible. Modernists, however, attempt to identify it with pre-millennialism, and so draw to their side all orthodox conservatives who do not accept that view as to Christ's return to earth. Apparently they attempted the same thing in their attack on the Bible Union of China, an orthodox conservative association of missionaries, zealous for the purity of the faith.

The attempt to write this a pre-millennialism organization and so draw a line through the orthodox camp failed. Some in the Bible Union are pre-millennialists, but their statement of doctrine simply affirms

the accepted fundamentals of the evangelical faith.

The attempt to divide conservatives in the Baptist camp has also failed, though the contention was sharp and resulted in misunderstanding and confusion. *The Baptist* urges its people to "keep cool heads and pure hearts." It says:

"In times of confusion such as that through which the Baptists of the North are passing, there is only one safe course to pursue. It is that of open, clear, frank, courteous and courageous discussion. The heart of the denomination is right, and when our people come to see clearly what the issues are, there is no doubt what they will do. The only real dangers to the denomination peculiar to the present juncture are tendencies to set up schemes in the dark, to seek factional victories, to substitute emotional intensity for clear thinking, to resort to words of double meaning for the purpose of avoiding the consequences of clearly definite statement, and to use the denomination as a field of propaganda for outside and alien movements. Guard against these and the denomination, in its fellowship, its orthodoxy and its program, is safe."

This prescription is good for others as well as Baptists. Modernism is the same in all churches, and the best resistance is in courage and loyalty to the Word of God.—*Herald and Presbyter*.

Missions and Modernism



HOME and Foreign Fields, the missionary magazine of the Southern Baptist Church, discusses the growth of Modernism or rationalism in mission lands, and throws light on the methods of Modernist advocates. It says:

"Error is a great traveler. It uses many means of transportation and propagation. It is frequently a stow-away, and gets to the mission fields in the baggage of some missionaries, tourists and others who touch the lives of foreign peoples. Some mission boards have grown lax in the doctrinal requirements of candidates. The number of foreign students in the American schools have greatly multiplied, and many of these return to their home-lands with their heads stuffed with 'the philosophy of Christianity,' rather than the Gospel of Christ. The free lance university professor has his chance with large numbers of these foreign students, who, in their immaturity, are easy victims to the all too common university views of Christian truth."

It also contends that union movements and the persistent putting of unity above all else has wrought serious damage in some sections. It feels that "union movements have fostered indiscrimination for truth, taken the edge off personal conviction, and opened the doors of sentiment, through which pass the enemies of Christian truth on the arms of those who, to prove themselves big brothers, have discarded distinctive faith. The apostle of the brotherhood of man fraternizes with the enemies of God and the Gospel."

We note these utterances particularly because the same questions have been raised in our mission fields, and were brought to the attention of the Church by the controversy over the China Bible Union. Some of our people were disposed to resent the protest of the Bible Union

against unsound teaching and the demand that mission boards send out only evangelical men, as an unwarrantable and damaging attack on the boards and missionaries. The Baptist Board, however, took a different view and did not allow any sensitiveness to criticism to influence its opinions or action. The editor says: "We are gratified to reflect that the Foreign Mission Board of the Southern Baptist Convention

saw the dangers of the union movement, and defined its missionary policies in 1916, and seeing that error ran in the wake of this movement, in 1919 prepared a 'Statement of Belief' for the examination of its candidates which has made it almost impossible for a man to receive appointment by this board who has, by whatever influence, been robbed of the faith of the Commission under which mission boards are supposed to operate."—*Herald and Presbyterian*.

Sabbath—Sabbaths

By Exegete



HE wide-spread and insistent propaganda of Sabbatarians has led the writer to a re-examination of the Sabbath question. He has stumbled upon something that he had not noticed before, nor had he seen it mentioned by any one else, which seems to entirely negative the oft-made peremptory claim that Saturday, the seventh day of the week, is the one and only Sabbath recognized in the Scriptures.

The Greek word *sabbaton*, a singular noun of the second declension, and *sabbata*, of the third declension and always in the plural, are used 68 times in the New Testament, and are always translated "sabbath" until *after our Lord's resurrection*, when, strange to say, they have a different rendering! This change would seem to denote special significance. What?

Matthew xxviii. 1, is: "In the end of the Sabbath (*sabbaton*) as it began to dawn towards the first day of the week;" but the Greek for "first day of the week" is *mian sabbatōn*, i. e., literally, "first of sabbaths" (plural). Accordingly, there was more than one Sabbath, and the day *after* the seventh day was one of them. The first day of the week was, then—after the resurrection of Jesus—according to Scripture accounted a Sabbath. This seems as plain as a demonstration.

Moreover, this same phrase, "first day of the week," as translation of *mian sabbatōn*, "first of Sabbaths," occurs in Mark xvi. 2 and 9, Luke xxiv. 1, John xx. 1 and 19, Acts xx. 7, and 1 Cor. xvi. 2; only in Mark xvi. 9, the Greek word is not in the plural, but in the singular, *sabbaton*, thus definitely

showing that one day which was not Saturday, but "the first day of the week" which was Sunday—the day of Jesus' resurrection—*was a Sabbath*.

In Colossians ii. 16, we have "Let no man, therefore, judge you . . . in respect of . . . the Sabbath days," Greek "of Sabbaths." The heavy judgments visited by Sabbatarians upon all those who do not accept their Sabbath views, have no warrant, as we thus see, in a proper exegesis of post-resurrection Scripture; and they do violate the apostolic injunction against judging brethren. "We be brethren."

The foregoing is not in any sense offered in the way of controversy, but simply and only as a plain exposition of Scripture. Let us not stop short of nor go beyond what the Bible teaches. Accepting the above as correct, undeniably the Scriptures call "the first day of the week," Sunday, a Sabbath.

We have received from a mathematical genius who is a wizard in dealing with chronological problems, Mr. Butler Jack, an article which somehow does not quite seem to fit into our requirements, but as pertinent to the foregoing "Sabbath—Sabbaths," we quote:

"Jesus gave no 'command' about observing 'the first day of the week,' as He commanded His 'servants' at Sinai about 'the Sabbath Day,' but He set His 'friends' an example which *love* has followed ever since: *they* being not under the law but under grace.

"1. He arose from the dead on Sunday, March 12, A. D. 30.

2. He converted Thomas Didymus on Sunday, March 19.
3. He gave a breakfast to the seven on Sunday, March 26.
4. He appeared to above 500 in Galilee on Sunday, April 2.
5. He convinced His brother James on Sunday, April 9.
6. He appeared to the eleven Apostles on Sunday, April 16.
7. While He was in heaven on Sunday, April 23, Peter held an election in Jerusalem.
8. He celebrated His 33rd anniversary April 30, when on the (8th) Lord's Day' He sent the Holy Spirit at Pen-

tecost, and began 'to take out of the Gentiles a people for His name.'

"If there is one observance on which all the sects of Christendom are at agreement 'according to the Scriptures,' it is the observance of the Lord's Day 'on the first day of the week.' 'Every first day of the week' was ordained by the great Apostle Paul as the time for weekly religious services and devotions. Constantine was the first ruler who made the observance of the first day of the week to be compulsory by civil ordinance. Neither he nor any other potentate changed the day from Saturday: that was done by the Holy Spirit in His guidance of the church at Antioch when the disciples were first called Christians."

The Gifts and Calling of God

By James H. Brookes, D.D.



HE gifts and calling of God are without change of mind, assuring the believer of this dispensation also, that "the foundation of God standeth sure," 2 Tim. ii. 19. Every gift bestowed on the soul, that trusts in the Lord Jesus Christ, is sure, for it is ratified and confirmed by the solemnity of God's oath.

First, the gift of His Son. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John iii. 16. It was concerning Him God swore unto Abraham, Gen. xxii. 16-18; and swore unto David, Ps. lxxxix. 3, 4, 34-36; and He was made our High Priest with an oath, Heb. vii. 21. Hence the gift of Christ is unchangeable.

Second, the gift of His Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him," Luke xi. 13. Peter on the day of Pentecost calls attention to the fact that this gift was bestowed as the result of an oath, for "God had sworn with an oath" that Christ should be raised up, and that He should receive the Holy Ghost to be communicated to His people, Acts ii. 30-33. Hence such a gift can never be revoked, nor changed.

Third, the gift of eternal life. "The

wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord," Rom. vi. 23, and our Lord said of His people "I give unto them eternal life, and they shall never perish" John x. 28. Here too the promise is confirmed by an oath: "He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which He swore unto thee," Deut. iv. 31. "This is the promise that He hath promised us, eternal life," 1 John ii. 25; and this promise is secured by an oath.

Fourth, the gift of abiding peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," John xiv. 27. "And the Lord gave them rest round about, according to all that He swore unto their fathers," Josh. xxi. 44. It is said of Christ, "He is our peace," Eph. ii. 14; and no one can destroy or disturb that peace at God's right hand, and confirmed by oath.

Fifth, the gift of precious promises. "Whereby are given unto us exceeding great and precious promises," 2 Pet. i. 4. Long before they were given, "the Lord hath sworn in truth unto David, He will not turn from it; Of the fruit of thy body will I set upon thy throne. . . . I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation, and her saints shall shout

aloud for joy," Ps. cxxxii. 11-17. Promises so established can never be changed.

Sixth, the gift of a good hope. "Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace," 2 Thess. ii. 16. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us," Heb. vi. 13-20.

Seventh, the gift of grace and glory.

"The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly," Ps. lxxxiv. 11. For the oath that accompanies the promise, see Isa. liv. 9-11; Jer. xi. 4; Ezek. xvi. 5-14. Hence every blessing bestowed upon the believing sinner is guaranteed by the oath of God, and is therefore unalterable, unchangeable, fixed as the pillars of the universe, immovable as the foundation of Jehovah's throne. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire," Heb. xii. 28, 29.

Modernist—Modernism



MODERNIST is one who accepts evolution and applies its philosophy to religion. Modernism is the resultant therefrom. What contents are in that "resultant"?

The Baptist of Chicago, a paper for which the Northern Convention put up \$25,000 to keep it running another year, is no friend to fundamentalism, as is plain from what appears on page 13, January BIBLE CHAMPION, in connection with the cartoon, "Christian Theism vs. Modernism." Its sympathies seem clearly to be with modernism. It ought to be able, therefore, to tell what modernism is. We find credited as appearing in that journal the following:

"Modernism is a system of thought exhibited in denial of a personal God, of revelation, of Christ, of the Bible, of the atonement, of salvation by faith, and of practically the entire range of Christian truth which is involved in these central conceptions. Its essential notion is that modern rational and scientific investigations have superseded and invalidated faith in any revealed religion." And it adds: "Modernism is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion." Behold resultant. And evolution applied to the Scriptures gives us the higher criticism and applied to theology gives us the "new" theology.

The Baptist is right in its statement. As has been said repeatedly in this magazine,

a fundamental working postulate of the evolutionary philosophy is a denial of the intervention of the supernatural. Says Kuenen, the distinguished German scholar, "So long as we allow the supernatural to intervene even in a single point, so long our view of the whole continues to be incorrect." And says Lyman Abbott, one of the foremost apostles of modernism in America: "The fundamental basis of the old theology is expressed by the word supernatural. It held a sharp distinction between the natural and the supernatural, and the supernatural came to be a test of orthodoxy. . . . The New Theology denies absolutely the old assumed distinction between the natural and the supernatural."

The question just now is not the truth or falsity of either Christianity or modernism. The question that is surging to the fore is the attitude and relation of the two to each other, and what should be done about it.

Let it be understood that Christianity is supernaturalism through and through, and that modernism is naturalism. Naturalism eliminates supernaturalism. The two are irreconcilably antagonistic, mutually destructive. Christianity de-supernaturalized is Christianity extinguished. Thus by one stroke modernism annihilates Christianity. Undeniably this is the logic of the situation—Christianity or no Christianity.

We are not talking now about the ethics of Christianity, but about its essentials, its fundamentals. Ethics, the common moralities, Christianity and paganism both hold.

Before me as I write is a volume, "The Discourses of Epictetus." The old Stoic philosopher, so far as morality is concerned, would pass for a good church member. So would Seneca and Marcus Aurelius. But there was no salvation in their philosophies. Neither is there salvation in modernism, for it denies, as we see, the very truths on which salvation rests. With its abundant complement of moralities, it is but baptized paganism. Modernism is today the chiefest enemy of vital Christianity.

The siren-voiced, silver-tongued, suave propagandists of the modernistic school that are touring mission fields to induce holders of the Old Faith of the Ages that only has brought salvation, to compromise their principles so as to fit modernism and live and work at peace with it, are attempting a bootless and foolish pursuit. It can't be done so long as there remains loyalty to Jesus Christ and His truths. And loyalty will not be lacking.

Talking recently with a United Presbyterian theological professor, he said: "It looks as though the time is coming when

there must be a new alignment and it will be not along denominational lines, but along the line of the fundamentals." What should be, must be, will be done? Separation is the word.

* * *

MAKING WORDS WEIGHTY

A light bow cannot shoot a heavy arrow, nor a light-weight man speak a heavy-weight word. In artillery, it is said to be the rule that a cannon must weigh, roughly, a hundred times as much as its projectile; some one has said that the same rule applies to oratory: the weight of the speaker's character must be about a hundred times that of the speaker's word, in order to make effective eloquence.

Paul writes, "Those things, which ye have . . . heard, and seen in me, do!" That is why his words were so weighty; there was a character to be seen behind the words which were heard. So it shall be with all of us; the best part of our speaking must be done before we open our mouths.—*Scottish Reformer*.

What is the Explanation?

By Newell Dwight Hillis, D.D., LL.D., Brooklyn, New York



At the very beginning of His ministry, Jesus announced a program for bringing in the kingdom of righteousness and peace—a program from which He never deviated for a moment. The omissions in His announcement are almost as striking as His affirmations. Moses wrote a code, prepared a constitution, organized a commonwealth; Jesus said nothing about politics. Joshua organized an army, drilled his regiments, fought wars through to a successful issue and left his people in peace and safety; Jesus ignored militarism. David built a temple, wrote a litany, drilled men singers and women singers, but Jesus left no hymn and no psalm. Solomon wrought in literature, sent scholars into other lands, sifted the wise sayings of different people, and if his father had made the nation great, Solomon planned the Proverbs as a handbook to right living, that should make good men. Jesus left no volumed literature. Nor

did He make any contribution to science, or tools, or art, or finance. His program dealt with the soul. It was very simple: God was a righteous God, God demanded righteousness from His children, and Jesus came to help men to be righteous. This was His message: "God is your Father in heaven. He loves you, and without His children He cannot rest in peace. He is the all-suffering God, the burden-bearing God, the great-breasted God, carrying the world like a child in arms that are everlasting." This was the very heart of Christ's teachings. For three years this great, beautiful Figure goes up and down the hills of Galilee, telling always His story of the love of God for sinful men. The sum of His life can be put in one phrase, "He went about doing good." Wherever need was, thither went Christ. There were poor men's houses, and Jesus went there; there were rich men's houses, and Jesus was found there; there were wedding feasts, and

Jesus went to double the happiness; there were houses of death, and Jesus was there to halve the sorrow. Men came to feel that where Jesus was, happiness and good fortune soon would have their dwelling place.

The Lesser Christs

And then Jesus set Himself up to reproduce His spirit and method in a handful of disciples. He took these poor fishermen at a point next to nothing and slowly led them forth to full manhood. He found them dull, frigid and low-flying. He released them as birds are freed from their cages, as summer frees the seeds and roots from the bands of winter. He told men plainly that He proposed to risk His enterprise to their loyalty and love. "As the Father sent Me into the world, even so I send you." Professor Drummond spoke of the disciples as "the lesser Christs." Doubtless he was referring to that other word, "And greater works than these shall ye do." But we know precisely what He did in Galilee; He made little men large, bad men good, feeblings to be giants. He brought the life of God down into the soul of men. He turned fishermen into mighty and majestic heroes. At the beginning not one of the disciples represented unique greatness. Peter was cowardly and vacillating, and yet he became a world evangelist. John was timid, without self assertion, but he did finally for the Memorabilia of Jesus what John Milton did for the realm of poetry.

There is a latent heroism in every child of God. No appeal made to the adventurous note and the impulse of chivalry but receives its instant response. With sublime faith in His disciples Jesus bade them go into all the world and subdue all kingdoms by the story of the Father's love. Soon Christianity spreads like a warm summer atmosphere, like a beautiful civilization. These knights of love and the new chivalry invaded Egypt to smite their clay gods, invaded Ephesus to dissolve the evil things in the Temple of Diana, invaded Athens to sniff out the candles burning on the altars that the air of the temples might be sweet and the light of the risen sun shine in. Greatness became indigeous in the Christian Church. Men wakened to realize that it was May that had come after the long, icy winter of the frozen centuries. Music awakened, Art was glad, Philan-

thropy rejoiced, Liberty went forth to open prison doors, and the era so long foretold was ushered in.

The Power of the Church.

Humanly speaking, never was there a world enterprise that had a less auspicious beginning. Think of a carpenter of Nazareth aspiring to universal reign! Think of a teacher, crucified in Jerusalem, getting His birthday celebrated in every capital and country and continent! But the arbutus that unfolds beneath the leaves on the edge of the snowdrift, at the moment when the March wind is shaking the forest and threatening the return of winter, tells us that life is always lord over death. Say what you will of the church, fight it with the rack, torture it with the thumbscrew, threaten it with fagots, imprison its leaders, crucify its Founder, the church represents the love of God, and warring against His kingdom of love is like going forth against the south wind to attack its warmth with trumpets and banners. What! The church weak? That is what Pilate, the Roman governor, and Annas, the high priest, thought. But Jerusalem is a heap, Ephesus is a wilderness, Athens is a blackened shell, and as for the Eternal City, that despised this feeble church, today excavators dig around the foundations in the hope of discovering where stood the palace of Cæsar Augustus. Empires have dissolved like mist. Cities and states have fallen like fading leaves, but as for this Church of Christ, with its story of God's love, what can we say save this, that the hosts issuing from the gates of hell have not prevailed against it.

Today millions would gladly die a thousand times for that radiant Teacher of Nazareth, the principles that He taught and the kingdom of righteousness that He hath set up. And now, all things that represent power and influence have become instruments in His service. Architecture is a monument to His work; music is a voice for His methods; art is an illustration of His achievements; law safeguards His followers; liberty makes the atmosphere warm for men who work and grow. And the spirit of the disciple is expressed by Bleke:

I will not cease from mental strife,
Nor shall the sword sleep in mine hand,
Till I have built Jerusalem
In this our fair and happy land.

The Secret of Power.

Now what then is the explanation of this mighty influence that has transformed all human institutions? Jesus spoke of it as leaven in the flour, as life in the seed, as God in the soul. The magnet has a secret power and draws particles of iron to itself, and yet not only this, the magnet lends its power to a particle of iron that in turn reaches out its secret influence and draws other particles. But there is something more, since the magnetic influence does not transform the inner nature of the iron that it holds. Life is more than magnetism. It is given to the living seed to take up dead matter and make it live until it becomes the tree, putting forth its boughs and branches and ripening its fruit. And this is the story of what Cabatier calls "the life of God in the soul of man." That new life takes the

dead knowledge of the scholar and turns it into the glowing speech of Peter; or Augustine takes the dry philosophy of Paul and turns the man into a flaming apostle, a mighty hero, a world-seeking reformer. And the church is made up of these men and women into whose souls has streamed this new life and who in turn communicate that life to others. Christ is the light of the world, and nineteen centuries are like nineteen tall candlesticks, and Christ lighted the soul of His own generation and then carried forward the torch, the light leaped from one candlestick to another, flinging their glow and radiance across these dark eras until time and history are glorious in the light of those flaming Christian candlesticks called centuries. For life always begins with life. Where life is, God is. And this is the secret power of the Christian Church.

The Sanctuary

Conscience

By William H. Bates, D.D., Greeley, Colorado

Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.—Rom. 2:15.

The Place of Conscience



It may be well to see at the outset the place of its introduction into the divine order of things.

If you begin at the Divine Being and descend regularly along the line of material creation, you pass from link to link in a prolonged chain of causes and effects, everything being as clay in the hands of the potter. If, now, you begin at the Divine Being again and proceed along the line of sentient life, you still pass from link to link, but each part is not, as before, as clay in the hands of the potter, but is possessed of a self-determining activity. Not, however, until you come to man do you find what may be properly called an intelligent will.

Man is capable of intelligently examining the chain of which he forms a part, and, by means of his will through its power of origination, is capable of disturbing and putting himself out of harmony with it. He can

intelligently start a cause, and it is through his power of causation that the idea of a First Cause, or of God, is possible to him. By his will he, and he alone of all the chain of sentient life, can claim immediate descent from the Divine Will and alliance with it. Without the finite will, creation would have been sadly defective, for the Infinite Will could not have been known.

Not without some propriety does the dramatist say: "What a piece of work is man! How noble in reason! how infinite in faculties! In form and moving how expressive and admirable! in action how like an angel! in apprehension how like a god!"

You see that the bestowment of this intelligent will upon man, which differentiates him from the rest of creation, imposes a grave and awful trust. Capable of boundless good! capable of boundless harm! He must be held accountable for the use of this power. But with this power alone, tremendous as it is, he cannot be held accountable. Free agency alone, no matter how great the power at command, does not

constitute and complete responsibility. As yet, man is a chain-shot, a boomerang, whirling in mid air. One more power, directive, governing, must be added. In order to responsibility he must have, in addition to an intelligent, executive will-power, the power of distinguishing right and wrong. At that precise point is the place for the introduction of conscience. The power which recognizes moral quality, which distinguishes right and wrong, is Conscience.

The Nature of Conscience

Conscience may be defined to be *the power which recognizes moral quality in actions.*

Now, the same act may be viewed in different lights: as fit or out of place; as smart or stupid; as polite or uncourteous; but besides this, the mind is capable of recognizing it in a quality which no terms can express but those of *right or wrong*. The power which does this is conscience.

We need not now at all enter into the question which philosophers have discussed so much, whether conscience is a separate faculty, or a combination of all the faculties. The question is of no practical importance anyway, for the power of moral discrimination exists in either case. Yet, perhaps I may say that the true view seems to me to be that conscience is a single faculty.

The ancient poets universally called it Nemesis, the avenging fate which sooner or later overtakes the guilty and brings them back to justice. The Egyptians represent it in their hieroglyphics by a mill which grinds our souls with the remembrance of past sins. The Greek epigrammatist, Ammianus, describes it as the queen of causes and moderator of things, which pulls down the proud, raises up and encourages the good. Dr. South says, "It is the eye of the soul." Chatfield calls it "heaven's silent oracle." Schubert considers it as the "privity of the soul with the omnipresent, omniscient God." Young speaks of it as "a God in man." Burton describes it as "an epitome of hell." Such expressions as these indicate how the nature of conscience has been regarded.

The Universality of Conscience

The question has been raised as to the universality of conscience—whether or no all men have this faculty.

We have seen that not will-power alone,

but that the power of moral discrimination associated with will-power, is necessary to responsibility. Now, I suppose it will be admitted on all hands that men everywhere have the feeling of responsibility, in some degree, be it greater or less. The feeling, to some extent of it, is universal. If this be so, then since it is conditioned on the power of moral discrimination, or conscience, conscience must be universal.

But it is objected that conscience cannot be universal, since what some nations consider right, other nations consider to be wrong, as infanticide, parricide, theft, etc. Granted. But the objection admits the very point in question; for, what is it that says "right" in one nation and "wrong" in another? Why, conscience to be sure. So the objection does not touch the fact of its universality, except to establish it, but refers rather to the value of its decisions.

Now the moral quality of an action is conceded to reside in the intention. I take it that when we come down to the bed-rock of intention itself, all will agree; but there may be great difference as to the method of carrying out the intention.

The religious instinct everywhere commands men to please God, or the gods, whatever is the object of worship. Your conscience and mine says it is right to please our God. And how do we do it? By obedience to Him: by loving mercy, doing justly, and walking humbly before Him. We intend to please God, and we do it that way. The Hindoo mother is told by her conscience, the same as we are, that is is right to please her god. She intends to do it. And how does *she* do it? By throwing her infant under the wheels of Juggernaut, or into the Ganges. Now she and we are on precisely the same ground as far as intention is concerned, but what she needs, granting our standard to be the true one, is not improvement as to her intention, but improvement as to the method of fulfilling it.

Truly, the faculty of conscience is universal.

The Use of Conscience

Having considered the place, nature, and universality of conscience, we come now to the more practical question, What shall we do with it?

You saw the place of its introduction, and that it is superior to the will-power, as indeed it is to every other human faculty.

It stands as arbiter and judge of the soul. The other faculties bring their questions to its bar, and, to use Wayland's analysis, it decides first upon the wrong or right of the question presented; then, secondly, it imparts the feeling of *ought*, or gives impulse to act in accordance with its decisions; and then, thirdly, it bestows approbation or disapprobation according as the impulse is yielded to or resisted. 1. Conscience decides; 2. It impels; 3. It adds approval or disapproval, smiles or frowns, according as its behests are obeyed or disobeyed.

Now then, what shall we do with it? Obey it? Well, I am not ready to answer that question quite yet. Let us dig a little deeper just here.

We have said that consciences decides the question of right and wrong. By what standard? Is the true standard of right and wrong in itself? A good many say "Yes." From the Christian standpoint I think we must say "No." We believe man to be a fallen being. There is in him obliquity of moral nature as well as of lust and passion. The whole man, conscience included, was involved in the sad disaster. The true standard consequently cannot be in conscience.

I say "No" on another ground. If the true standard be in itself, of course *its* decisions must be final and supreme. Then what becomes of the Almighty in case of collision between Him and it? Why, conscience being supreme on the question at issue, it simply reads the Almighty out of its domain!—and you might as well add, out of the universe.

Where is the standard, then? It is in God, in his law, unwritten and written. In the first chapter of Romans, Paul holds men who have not the written law to be "without excuse" (v. 20), for the invisible things of God might be clearly seen ever since creation, being understood by the things that are made. And in the place of my text he shows us that the Gentiles, who have not the written law, nevertheless have a law, and to that they come, their conscience also bearing witness, and their thoughts (*logismos*, reasoning) alternately accusing or excusing them for their conduct, according as it has been good or bad. And he goes on to argue that if those who have not the written law are held to account, much more shall they who have it. The true standard of right is not in conscience itself, but in God and His law.

Well then, what shall we do with it? Obey it? It strikes me that if it has not the true standard in itself, much more if it be involved in the Fall, our first duty is to educate it, enlighten it, by bringing it to the true standard. This faculty like other faculties of the human mind, like the understanding for example, or the taste, is susceptible of instruction and improvement. Of course I do not mean that it is wholly a fictitious thing, that education *makes* it any more than it makes the understanding or the taste. Every faculty, properly so called, depends for its existence on the original constitution of the mind, and considered from this point of view conscience must be regarded as "the inspiration of the Almighty." In its principle and essence, it is not an arbitrary thing; it is not something which experience and education *put into* men, but something which they bring out by bringing out the moral nature. It depends mainly for its development—for both the manner and degree of its development—on education, including under this term all the influences which are intentionally or unintentionally brought to bear upon it. And this being the case, who does not see that one man's conscience may be better than another's, just as one man's understanding or taste may be better than another's; and again that the same man's conscience may be better at one time than at another? Our first duty, then, is to educate it, and the text-book for its education is *the Word of God*.

Again the question recurs, Shall we obey it? As between it and every other human faculty, I say, "Yes, obey it, always obey it." If passion or ambition or self-love, or the like, says "Do this," and conscience says "No," conscience is to be always and instantly obeyed. As Burns says:

"Its slightest touches, instant pause; Debar a'
side pretenses;
And resolutely keep its laws, Uncaring conse-
quences."

But as between it and *the Law of God*. God's law is to be obeyed instead of it, instantly and always. The second article of faith of our individual church says: "We believe that the Scriptures of the Old and New Testaments are the Word of God, and that they are a perfect and only infallible rule of faith and practice." If they are the only perfect and infallible rule, why of

course conscience cannot be the rule, and they are to be obeyed rather than it.

Do I need to argue this farther? Perhaps more of its rationale may be helpful. You know conscience judges in accordance with the light it has. That its decisions may be absolutely correct, there must be not only absolute accuracy in the action of the faculty itself, but a perfect knowledge of all the facts of the case submitted to it. In the absence of such knowledge, it must judge on partial and imperfect data, and the conclusion will be partial, *i. e.*, as untrue as the data. A decision perfectly right on half the facts, may be perfectly wrong on the whole of them. Omitted facts may make all the difference between a cruel murder and a legal execution. If conscience *were* as infallible as God, its decision would become fallible if made upon partial knowledge. Considering the omniscient source of the divine law, we are to assume that where it has pronounced, the decision was made with a perfect knowledge of all the facts, yes, and of all the relations both near and remote.

In saying, then, that as between conscience and the law of God, God's law is to be obeyed, we are only saying that we should act in accordance with the perfect rather than the imperfect, the infallible rather than the fallible, the Infinite rather than the finite. And who does not say *amen* to that? In the absence of the law of God, conscience is to be the guide, for then that is the best a man has; but when and where the law of God comes, *it* is supreme over all, and it is to be obeyed.

When a man who has professed to take the Word of God as his guide in all things, says in regard to any action, "I acted in accordance with my conscience," his assertion may be very much to his credit, or very much to his shame. If he sought enlightenment for his conscience in the Word of God and acted in accordance therewith, it is to his credit. If he did not, if he acted with his conscience and against the Word of God, it is to his shame, for it indicates either great moral perverseness on the one hand, or great ignorance on the other. I have noticed as a rule—there are exceptions to it, of course—but I have noticed as a rule that the more mature and the better instructed a Christian is, the less he has to say about his conscience, and the more he has

to say about the Word of God which purifies and enlightens the conscience; but the less mature and the less instructed he is, the more he has to say about his conscience and the less about the Word of God. Much talk about conscience, to the neglect of Scripture, indicates a position very near the starting point of the Christian life. It belongs to what the Country Parson would perhaps call the "veal stage" of Christian experience.

Intuitions are universal truths, and are of the utmost importance in philosophical systems where they figure. Dr. Charles Hodge in his great work on theology (Vol. I, p. 15), hints at a class of thinkers who commit the great mistake of exalting their strong convictions into the place of intuitions. It has seemed to me that there are those who exalt their notions, or their strong desires, into the place of dictates of conscience. I once had a kindly talk with a man in regard to a matter in which his conduct was opposed to the sentiment of the church to which he belonged, and opposed indeed to the pronounced judgment of the whole denomination, as contrary to the Word of God. He justified himself by saying that he acted in accordance with his conscience. When interrogated as to whether he had prayed over the matter, he responded, "Yes. Why every breath of mine is a prayer to God that He will help me act in accordance with my conscience." However much I might have been justified in doing so, I did not say I thought he meant, "My prayer is that God will help me do just as I please." The response which he ought to have been able to make, is, "Every breath of mine"—if he chose to employ that language—"is a prayer to God that He will help me to act in accordance with His will."

Believing as I do in the fallibility of human conscience surrounded as it is with mists and vapors that becloud and distort, appealed to on this side and on that by seductive influences, fair yet specious and perverse; believing in its fallibility any way, and believing as I do in the infallibility of the Word of God, I have sought everywhere and always, as you will bear me witness, to exalt the Bible high above all. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20).

Not only have I tried to bring forth its truths for your instruction and guidance, but I have tried to have you study it on your own account for your practical guidance. It is the desire of the officers of this church to develop Bible Christians.

The Word of God, let it be iterated and reiterated, is the true standard of action. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward" (Ps. xix. 7-11).

Thus the great practical question raised, as to obedience to conscience, has, I think, been quite completely, and I hope satisfactorily, answered. As supplementary to this answer, let me give the following practical suggestions.

Before you resolve upon an action, or a course of action, decide upon its moral character. Cultivate this as a habit.

Decide deliberately. Ask the question, Is this action right? Weigh it well. God has given you this faculty, and if you do not use it you are false to yourself and inexcusable before Him.

Do it impartially. How many try to force or cheat or coax conscience into giving a decision in their favor because they want to do a thing. How many go to the Bible to see if they cannot find something to twist into a sanction of their act or course. Beware of the enticements of passion and the allurements of self-interest. Seek not to have conscience give you its verdict because you want to do so and so, but because God wants you to do so and so.

Do it prayerfully, and in the light of God's Word. Conscience links you on to God, so to speak. Its voice is a voice of imploration. God will hear his own.

Still farther: in the case of doubt, let the doubt be the decision unless you the more doubt whether you are at liberty to refrain from doing the action. "He that doubteth is condemned if he eat."

The sum of the practical suggestions then is: 1. Before resolving upon an action or a cause of action, decide upon its moral character. 2. Decide deliberately. 3. Decide impartially. 4. Decide prayerfully. 5. In the case of doubt, give the decision to the doubt. Don't.

And let me add this obvious caution. When conscience has decided that a thing is right, it does not necessarily follow that you must do it, unless at the same time it decides that it would be wrong for you not to do it. The first decision is only permissive, the carrying out of which other things may easily veto. The second decision is imperative, and to that you should by all means hold. When, therefore, conscience has decided deliberately, impartially, prayerfully, and in the light of God's Word that it is right for you to do a thing and wrong for you not to do it, by that decision stand. Stake your life upon it, your soul, your all.

My limits warn me that I cannot now speak, though I would be glad to do so, of various practices to which men, good and bad, resort in their treatment of conscience.

Nor can I speak of the different kinds or conditions of conscience resulting from these practices: the quiet conscience, the clear conscience, the peaceful conscience, the alarmed conscience, the ignorant conscience, the evil conscience, the flattering conscience, the torpid conscience, the seared conscience, the dead conscience.

Nor can I speak of the value of universal conscience to the world as a foundation for law and an instrument of order. These things, and more, I must pass by.

This much of my discourse, so far as it has come with personal appeal, has addressed itself to Christians. I feel that I would hardly be true to the occasion did I not have a word for you who are not Christians; for you also have a conscience.

I see men and women before me who, so far as I know, lay no claim to Christian character. But you may say in behalf of yourself that you are entirely conscientious. No, my friend, begging your pardon, you are not. I am perfectly willing, nay glad, to admit all you claim in regard to human relations: that you are kind, considerate, faithful, honest, wronging no one, honorable, conscientious as between man and man. But there is another relation, and how far are you astray there! Had you

been conscientious in every respect, that conscience of yours would long ago have led you to Christ.

You remember—may be it was long ago—when it was awakened to your wrong and guilt toward God, and how it disturbed you, perhaps tormented you. And you remember how you put it off, and by this and that expedient tried to quiet it, and finally succeeded. Perhaps by force you stifled it, or in hot rage seared it. It is not dead, though it may be dormant. By and by it shall have an awakening, if not in this life then in the life to come. It shall awaken to its awful guilt which now you feel not; but it is there: Hear how Lord Byron describes the guilty conscience in this life:

"The mind that broods o'er guilty woes
Is like the scorpion girt with fire;
In circle narrowing as it glows,
The flames around their captive close,
Till only searched by thousand throes,
And maddened in her ire.
One sad and sole relief she knows—
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang and cures all pain.
She darts into her desperate brain:
So do the dark in soul expire,
Or live like scorpion girt by fire.
So writhes the mind by conscience riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death."

My friend, such a conscience you have got to take with you into eternity—worse there—and endure through eternity unless you have its guilt cleansed away here. "Can its guilt be cleansed away? Oh, can it?" you ask? Yes, thank God, it can! There is one thing that can do it, and only one.

An old warrior, lying at the point of death, said to the missionary who stood at his side: "Oh, I have been in great trouble this morning, but I am happy now. I saw an immense mountain, with precipitous sides, up which I endeavored to climb; but when I attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep; and, while weeping, I saw a drop of blood fall upon the mountain, and in moment it was dissolved."

"That was certainly a strange sight," remarked the missionary. "What construction did you put upon it?"

The dying chieftain, astonished at the missionary's question, replied: "That moun-

tain was my sins; and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away."

My friend, the blood of Christ is the one and only thing that can cleanse away the guilt from your conscience. Oh, seek its application now, at once, that you may have "no more conscience of sins."

* * *

"Evangelical" is a word that has come down the centuries with a pretty clearly defined meaning. For substance of doctrine it covers about the same space as "fundamental." Accordingly, true evangelicals are fundamentalists, and all fundamentalists are evangelicals. But there is a new movement under the sun. Rev. Dr. Cornelius Woelfkin, pastor of the Rockefeller Baptist Church in New York City, is said to be the father and leader of it. The radicals, the new theologasters, seeing how things are going, have taken the alarm and organized a new movement, camouflaging themselves with the honorable and honored name "Evangelicals." The purpose and object of this modernistic "Evangelical, (?) Movement" is to fight fundamentalism! See *Watchman-Examiner*, February 16, p. 198. Is this honest? Isn't it doing business under false pretenses? Somehow we seem to descry something kin to sheep's clothing hereabouts.

* * *

INASMUCH

A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips and pressed them to her heart and fell asleep. The train reached its destination. The father came in from the smoking car. At the sight of his little one lying peacefully with her head against the stranger and the roses in her hand, he said, with a voice full of feeling, "I not a pray-in' man, but the Lord's blessing rest on you for your kindness to my motherless bairn." The child roused as she was taken in her father's arms and said: "I've been in heaven, Pa; I've got some roses." There was a mist in other eyes than the father's, and more than one heard a divine voice saying: "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me."

Prayer Meeting Service

By A. William Lewis, B.A., B.D., Hay Springs, Nebraska.

May is the "Mothers' " month. The American Legion celebrates the second Sunday, Home and Mother. Eve was "the Mother of all living." In Nature May is the month of births. Life comes forth abounding and irresistible, the source of beauty, joy, and service.

The Resurrection of the Body

PHILIPPIANS 3.

In the Apostles' Creed we say we believe "in the resurrection of the body." How many stop to think what that means? It was denied by the Sadducees and by the Stoics. These days it is denied by many materialists, by rationalists, by naturalists, often with scorn. Science, so called, has often begun with the assumption that it is impossible. This truth is quite different from that of the "after-life."

Jesus answered skepticism. "Ye do err, not knowing the Scriptures, nor the power of God." (Matt. 22:29). Again, "The tombs were opened and many *bodies* of the saints that had fallen asleep were raised." (Matt. 27:52). "Why should it be thought a thing incredible that God should raise the dead?" (Acts 26:8). The resurrection of Christ was the first fruits, and therefore the resurrection of those in Christ is the same. His resurrected body was the same. "He showed them His hands and His feet." But this does not mean the same particles. We have the same body throughout life, though the particles are all changed every seven years. Our personality is the same, and so is the body. The body of Jesus after Easter was not confined to place, nor was it barred by material things. It was not "flesh and blood" (1 Cor. 15:50), nor was it "the body that was sown" in burial. Yet it was "flesh and bones." (Luke 24:39.) The case of Lazarus was entirely different, which was reanimation to a mortal life. The problem is, How can these things be? Science has given us a cue. If electrons by changes within their orbits can transform material things then the resurrection may make our mortal and gross bodies ethereal. In this glorifying of our body all defects are sublimated, as typified by the transfiguration of the body of Jesus on the Mount. Weakness becomes strength,

and ignorance knowledge. "We look for the Saviour, Who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory." (Phil. 3:21.)

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The Resurrection of the Soul

COLOSSIANS 2:20—3:17.

Paul knew the power of the resurrection in his life before his body died. On the way to Damascus his soul awakened to a new life. From being a man of war and blood, of egotism and bigotry, he became a man of love and service, of unselfishness and breadth. He had thought and spoken against Jesus; and now he thought and spoke for Him. Christ had become the center of his life and of the universe.

Fulan was a descendant of Mahomet, and therefore called in Persian, Sayyid. He was dissatisfied with his own belief, and he left home in Persia to go to Mecca, seeking the truth. He bought a book from a Jew; but he was not allowed to enter their synagogue. He bought the Gospel of John for two cents. He was satisfied, and was baptized on Easter 1920 in Kurweit, Arabia. His growth has been remarkable. He gives a burning testimony in the bazaars. He has been outlawed and denounced by his former sect. Though thus under sentence of death, he is fearless.

At a Labor Meeting in the shipyard of Bemerton, Dan Schultz spoke on Christ and the Church. A man wildly denounced Christ. A blacksmith of the Blacksmiths' Union rushed up to him and said, "I'll not have any man insult Christ. I have been like you for thirty-five years, but in this hall, while Mr. Schultz was speaking I decided for Christ. I'll stick up for Him."

Elijah Cook was born in Lebanon, Syria, in 1860, and became a reckless smuggler. He accepted Christ at the age of forty, and his whole life was changed. At sixty he

died among his Christian children, saying to them "Always be on God's side."

Do you all know the power of the resurrection in your soul? This means the consciousness of God's presence, and fellowship with Him through the Spirit. It means the wisdom to see the right and the power to overcome the wrong, in business, work, and recreation. This is the evidence that will convince the world. "Seek the things above."

*

Transformation

2 CORINTHIANS 3:12-18.

The human life is ever changing, to profit or to loss. By our choice and power of will we may become so transformed that we develop into something better, and thus progress in life. It is our business to improve. The Greek word used by Paul was "Metamorphosis," transformation.

In Nature the larva is transformed into the imago. In human life the body is the cocoon. The soul is transformed into the image of God, as seen in Jesus Christ. Unlike the insect world, man can choose the image into which he is to be transformed. We may gaze enraptured upon the lower and uglier phases of the world's life; and our soul is then transformed into the gross and degraded images. Or we may gaze enraptured upon the higher things and upon Christ the impersonation of all that is beautiful and good; so we become like Him, from glory to glory. This is illustrated in maternity, as taught by prenatal culture. Our soul is in embryo, as it dwells in this mortal matrix.

In meditation and in prayer we may gaze adoringly upon the goodness and beauty of Christ; and then His spirit comes into our life and transforms it. Just how we cannot tell; but the fact is proved by the experience of millions. Photography also illustrates this truth. The body is the "camera obscura;" and we become like what we gaze upon with love and admiration. Moses communed with God upon Mount Sinai; and his face caught something of the glory of God. Few of us Christians need to wear a veil to conceal the light.

When the eye of the soul is opened towards Christ we are born anew. We

shed the ways of the world. Hatred is transformed into love, which glories in forgiveness. Sickness which is nauseated by the thought of God is transformed into health, which feasts upon the bread of life. "Blessed are they that hunger and thirst after righteousness," the good. Selfishness is transformed into glad service. We love the Bible and the Church and the Sunday, because of their relation to Christ and goodness. This is our sincerest praise rendered to Christ, and it becomes ours through the grace of His Spirit.

*

The Consecrated Will

JOHN 7:1-18.

Why variety in human life? Heredity and environment do not account for one-half of the facts. The determining factor in Character and Achievement is the *will*. Choice affects life, through our thoughts, plans, and deeds. "Out of the heart are the issues of life." Choose the right books. "Think on these things." We have had young train robbers, because they thought on detective stories and chose the exciting crimes. We are born on "the hog back" of life's watershed. We must choose the slope. The Laird River and the Stricken start out near each other, but flow into the bitter north and into the west of perennial spring. So it is with the Fraser and the Peace. From the "Devil's Punch-bowl" the water flows into the Saskatchewan and the Columbia, and thus either to the Hudson Bay or the Pacific Ocean. Choose the right companions. Choose Christ. We choose the type of our life in our plans. It is not our vocation, but the spirit of our mind, shown especially in the gratuities of word and action. We choose the energy that weaves our ideals into the web of life. We thus translate our ideals into character and service. Read the life of George Leslie Mackay in Formosa, or any other missionary life.

Our conscience shows us the way, but it needs to be tested and trained. Paul was conscientious before his conversion. Study the life of Jesus for His principles. Then, too, we can have direct communication with God through His Spirit. "When the Spirit of truth is come, He will guide you." Jesus meant it for all of us. It may become a habit of mind, of will, and of action. By

the power of will we can influence other wills. We can focus many wills upon one, by thought and prayer. God focuses His will upon man's will, and thus answers

prayer, without breaking the human will. His Kingdom can come only as His will is done on earth. Use the "electric tube amplifier."

Flashlights

By Edwin Whittier Caswell, D.D., Middletown, Delaware.

Seek ye the Lord while he may be found; call ye upon him while he is near.—Isa. 55:6.

While Aaron Burr was in college, an extensive revival prevailed among the students. He was one of four who refused to be influenced for Christ. He shook off all religious impressions at the turning-point of his career, choosing the downward path of licentiousness, unbelief and infamy. When fourscore years of age, people would point the finger at him on the streets of New York City, saying, "There goes Aaron Burr, the murderer of Hamilton, the betrayer of hearts, the traitor to his country and his God." Burr was a man without a country, without a friend, a moral derelict, floating, drifting aimlessly upon the sea of time.

Think what he might have been if, with his splendid talents, he had taken the path to glory and to God; if he had listened to the Saviour's voice, "Come unto me and I will give you rest."

Today is the seeking-time, tomorrow your destiny will be fixed. Eight millions of people will die this year. You may be one of them. What will your soul-harvest be if you continue in the way you are now going? When Jesus knocks, will you again slam the door in his face and say, "When I have a more convenient season, I will call for thee." The next tick of the clock, you may be in eternity.

*

The poor ye have always with you; me ye have not always.—John 12:8.

Jesus did not argue with Judas, but, with infinite patience and pathos, he remarked: "Me ye have not always." Let Mary lavish her precious treasure upon me; she could not anoint my feet when bleeding on Calvary; this is her only moment. It is dear to me to have appreciation from even one person, when the multitudes misjudged and

disavowed me. Then he placed this unfading crown upon her brow: "She hath done what she could."

The precious ointment only cost Mary what Judas was soon to receive for his betrayal of the Master. What a contrast! the one who criticizes the gift is ready to sell his Lord. The one who anoints and worships at his feet is ready to die for Jesus.

Christ became poor that, through his poverty, the poor might become rich. He was on his way to die for the poor lost ones. Devotion to Jesus should always result in beneficence toward the needy. The poor are a legacy we have always, but Jesus was going away. We can cherish the spirit of the Inasmuch when he has ascended, but now let us linger at his feet and gaze upon His face. Mary was the Good Samaritan to Jesus, who was so soon to be wounded among those who should have been his friends.

*

Thou art my Son, this day have I begotten thee.—Psalm 2:1-12.

As Calvin puts it: "Of itself, Christ's Kingdom would be quiet, and from thence would issue true peace for the world; but it happens through the default and malice of men, that whenever it raises its head, the world begins to rage and swell against it. But this comfort follows that when the ungodly have mustered all their forces, and when they boast most arrogantly of their multitudes, riches and armies, they find themselves in collision, not merely against the weak and helpless saints, but to be challenging the God of Heaven." Let this be for our comfort, when we see Christ's cause of Peace and Righteousness almost overwhelmed. They cannot succeed. All their attempts shall prove to be in vain. The Apostles saw this clearly enough, when they quoted this Psalm in Acts 4:24.

The day of this begetting, Paul tells us in Acts 13:33, was that on which Christ rose from the grave. He was the First-born from the dead, and thereby was shown to be the Son of God with power. May we not humbly add that he has also been born in our heart, that he has brought in the life of God, and that he has become the King over the inner realm. There, too, the self-life rages, and seeks to cast its bands asunder and assert its own supremacy. Satan rages without, persecution assails us, the conflict is stern; but what can all these forces avail against the great power of God, who has set himself to maintain the Empire of Jesus, and bring every thought into subjection.

Be of good cheer, believer! The God of Heaven will secure his own great purposes in your redemption. Your enemies are his enemies. Your soul-life is a battle-ground on which the victory must remain with him.

The lame take the prey.—Isa. 23:33.

Some who have achieved greatness were born blind, deaf and dumb, like Helen Keller. Her patient, persistent teacher, Anne Sullivan Macy, taught her first to spell "water," as water was poured into her hand. Afterward she learned the name of everything she touched. When Helen Keller was graduated from college, she delivered a beautiful address upon happiness, repeating at the close, the 23d Psalm. Love for learning, determination to overcome all hindrances, wrought this miracle of attainment.

Endeavoring to make the best of yourself should be the motto of all who are handicapped by environment, limited or dwarfed or crippled in bodily powers, or hampered by heredity. Homer, Milton and Mathewson were companions in blindness, but they "took the prey" of victory in the battle of life. Carnegie, Rockefeller, and Harriman triumphed over poverty; Lincoln, Lloyd George, Booker Washington and Edison arose from obscurity to the loftiest summits of fame. Necessity becomes the mother of achievement; the will to win trusts in the supreme power of God. Out of weakness we are made strong; the lame leap as the hart, the blind see, the dumb sing. It is thus one may even glory in infirmity, knowing that if we are faithful, we shall be like Him who is perfect in symmetry and holiness.

Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John 12:24.

There is life in the center of the grain that must be liberated by the death of the body that envelops it, in order to its fruitage and beauty. Death is ever the way to grander life. What cannot die, cannot live. Mountains and rocks do not die, for they have no life. Trees shed their body of leaves for a new and more beautiful resurrection. Wild fruits die for richer qualities in developments; flowers fall for a brighter blooming. Grains perish for a more abundant harvest. God's children lay aside the ripened husk of the body for the harvest home of the soul.

Death should be to us a lovely transition, a beautiful unfolding, a glorious departure, an eternal resurrection life. Christ knew his death would be the way to the world's life. What was to his disciples a terrible grief, became to after generations a great joy. He put on the bodily life, that he might illuminate death's dark valley and show mankind the beauty of the glorified body and the emancipated soul.

As Browning says,

"We fall to rise, sleep to wake,
Are baffled to fight better."

*

My kingdom is not of this world.—John 18:36.

If there is no other world, there is no world here worth living for. Is it not the heavenly that gives reality to the earthly, that helps us rightly to estimate life's real value? Does it not take two worlds to complete the circle of being, and is not the present only a little arc in that endless circle?

How difficult it seems for some persons to realize that this world passeth away, but that the world kingdom of Christ endureth forever? His followers are pilgrims and strangers, seeking a better country, expecting the far more exceeding and eternal weight of glory that shall be revealed. Truly, the journey of life is only an episode before entering upon the great hereafter. Reaching the confines of the undiscovered country and crossing its threshold is a supreme moment, the climax of human destiny. Some regard the ornamentation of the chariot that carries us as the chief occupation of the traveler; but social betterment should al-

ways be secondary to soul betterment. The one is external; the other, eternal beauty of character. Earthly comfort and riches have not yet made men holier. All social service, intellectual culture, philanthropic endeavor, and love of the beautiful should center in Christ and become active through his indwelling. How we live is more important than how long we live or how happily. Seek first his everlasting kingdom, and all lesser good will be added.

*

If thou canst believe.—Mark 9:23.

The "if" implies a doubt. We put the "if" on the Christ side. "If thou wilt, thou canst make me clean." Jesus puts it over on the human side. "If *thou* canst believe, all things are possible to him that believeth." It is sinful to doubt Christ's willingness or ability. Martha said, "Lord, if thou hadst been here my brother had not died." If

she had only believed it, Jesus was there all the while. Christ putting the divine "yet" beside her "if" said, "Yet shall he live."

Oh, glorious Yet! Bridging the gulf between the mortal and the immortal. Job understood this thought when he cried, "If he slay me, yet will I trust in him." Habakkuk also wrote, "If the fig three shall not blossom, yet will I rejoice in the Lord." David thrilled the world when he wrote, "If I walk through the valley and the shadow of death, yet I will fear no evil." Paul echoed the same, "If our outward man perish, yet the inward man is renewed." The Syro-Phoenician woman, pushing aside all ifs, cried out in faith, "Yet the dogs eat the crumbs that fall from the Master's table." If you are the chief of sinners, yet the blood of Jesus Christ will cleanse you from all sin. We are not straitened in God by "ifs," for all God's attributes and goodness are on the right side of the "yet."

The Library Table

New Edition of Townsend's, "Collapse of Evolution"

Reviewed by Professor L. S. Keyser, D.D., Springfield, Ohio.

WE hail with delight the new edition of Dr. L. T. Townsend's "Collapse of Evolution," brought out by Frank J. Boyer, Reading, Pa., publisher of THE BIBLE CHAMPION. The original edition of 20,000 copies was sold out long ago, and many demands have since been made for a new edition. Mr. Boyer is worthy of all praise for his enterprise in re-publishing this most valuable booklet, which will be revised and considerably enlarged and brought strictly up to date. Dr. Townsend has all along through the years been a close student of the scientific theories of the day, and has written much on evolution since the original publication of his book. Therefore no one can accuse him of not being thoroughly posted. Indeed, we marvel at the extensiveness and technical character of his knowledge of the sciences of the day. It seems sometimes as if nothing written on scientific subjects escapes his diligent scrutiny.

Dr. Townsend's book is valuable in many ways. It imparts a great deal of knowledge regarding the latest researches in the sphere of natural science. There are quotations from so many well-known scientists and so many facts are brought forward, that one feels pretty well posted on geology, biology, embryology, and so on, after one has carefully perused and digested this book. The book has also much value on account of the keenness of its logic. Dr. Townsend is on the scent for every "drop-stitch" in logical processes, and points out clearly and cogently the over-broad generalizations that so many would-be scientists try to make from their slender and inadequate data. No less important are the many fatal admissions that he quotes from some of the champions of evolution—concessions that undermine the very foundations of their own theory. He also shows again and again that the theory fails precisely at the most strategic points; just where it should be

strong and unambiguous, there it falls down. Here is the point, as he shows, where the view of creationism exhibits its great strength and adequacy; for wherever something new is introduced in the cosmos, the creative power of God affords an altogether adequate and rational explanation of the effect. Theism alone upholds the fundamental law of causality.

By a most careful investigation of the facts the author proves that matter and force could not have originated themselves; that spontaneous generation has never been scientifically proved, and is further today than ever from being proved, according to the admissions of advocates of evolution themselves; that there is no particle of scientific proof of the transmutation of species; that many species today are precisely the same as they were in the dawn of geological history; that the cats, dogs and monkeys of three and four thousand

years ago exhibit no advancement toward higher types and intelligence; that the law of like reproducing like is the dominant law in the vegetable and animal realms; and, most of all, that evolution is founded upon guesses and unwarranted inductions. Welcome to Dr. Townsend's book! It is needed, greatly needed. It will help to stem the tide of scientific error and infidelity. The young men and women of our colleges and universities ought to read it before they become obsessed with a scientific hypothesis that lacks empirical foundation. After reading this book, they will never again assert that those who oppose the theory of evolution are "ignorant" of science. We commend Mr. Boyer for his enterprise. Let us all help to circulate the book. It sells for 20 cents per copy; \$2.25 per dozen. The writer intends to make a present of this work to a number of young men of his acquaintance.

Introduction to the Study of Sociology, By Edward Cary Hayes, Ph.D.

By Harold Paul Sloan, D.D., Bridgeton, New Jersey.



ROFESSOR HAYES' book carries on its title page the statement that the author is Professor of Sociology in the University of Illinois. It is rather a large volume containing some seven hundred pages. It goes into the subject of Sociology deeply and chiefly from the theoretical point of view. It shows wide research and broad learning. Its fundamental belief, however, is Darwinism, and this fact alone would make it impossible for the book to be sympathetic with the Christian and Biblical point of view.

It would seem that so extreme and theoretical a work as Professor Hayes' would be more adapted for a university course in which the student was planning to specialize in this subject than for a text book in a course for ministerial training. The minister needs practical ideas in Sociology. Of course no book that undermines the minister's own Christian interpretation of life can help him. In the Church, Christ, not Darwin, is the final authority as to belief; and a book that substitutes Darwin for Christ cannot be helpful.

The reader of Professor Hayes' book ought to be equipped with enough independent scientific information to know when the author is setting forth real scientific certainties and when he is setting forth mere personal beliefs. A belief is one thing and a scientific demonstration is another. A belief does not become science even by its general acceptance in scientific circles. Darwinism was once so accepted, and today it is not. A belief only becomes science, in the sense of authoritative, when it has been demonstrated by real data.

But, coming to Professor Hayes' position more in detail. Our objection to his book from the Christian point of view is that in philosophy he is a Darwinian, in ethics he is a utilitarian, and that his attitude toward the supernatural, which he brings into his discussion in his treatment of the evolution of religion, he is halting if not actually hostile.

For Professor Hayes the case is closed. Man is an evolution from lower animals; and even his moral nature finds a similar explanation. Man is from two hundred to five hundred thousand years old. (p. 454) His

ancestry is probably an extinct form of ape (p. 461), that is, the present ape and he have a common ancestry. Indeed, the author tells us that biologically man is closer to the old world apes than these are to the apes of South America, and that it is chiefly social evolution that has raised man above the brute world. (462) He speaks of a period of evolution when the human mind was about equal to that of a two-year-old child. He says that these men were superior to the highest animals chiefly in that they possessed better organs of articulation. (p. 451)

He asserts that toward the close of the period of biological evolution social evolution began, and that this continued after man became fixed as a species. During these periods man survived in the struggle for existence because of social rather than of physical superiority. (pp. 279ff, 512) He then carries forward man's social evolution, under which he includes the development of conscience. Conscience is a product of social interaction upon the individual. Social utility is the principal factor, although the parental and altruistic instincts are also factors. Thus, he says, that each man's self interest makes him alert against anyone who does something that, if done to him, would hurt him. The interest is selfish, but the result is a useful folk sense, a moral value. (p. 546) He, of course, rejects the Kantian doctrine of a categorical imperative. (p. 549) He says, "Biological evolution has gone only part way toward furnishing us with a conscience. Moreover, there seems to be little or no ground for hope that the inborn esthetic equipment for moral discrimination will ever become more complete, for we cannot see any effective natural selection weeding out those who are in this respect less fit." (p. 544) His statement of all the factors in the evolution of conscience include the following: sense of pleasure and pain, reason, altruism, esthetic discrimination, imitation, radiation and desire for approval. He concludes: "Conscience, instead of being any single faculty, may be far more truly regarded as the net result of the individual and social reactions of all man's faculties upon the problem of conduct." (p. 545, see also pp. 442, 462, 512, 541, 226)

After having finished the explanation of conscience by evolution the author next explains inspiration, answers to prayer and

miracles by the evolved powers of the mind. (pp. 565-569) Inspiration is an uprush from the rich treasure and constant activity of the subconscious mind. This is the explanation of inspiration in art, and in this "respect as in certain others, religious revelation resembles art." Similarly prayer tends to answer itself because the eager expectancy of believing prayer is favorable to upspringings from the subconscious mind. The visions of the dying have a like explanation. In the condition of mental disturbance attending dissolution, beliefs are likely to visualize themselves. Miracles also are all explained. They are nothing but the power of mind over body. The sick man cures himself by expecting health. The author does not mean anything like, so called, Christian Science, but simply that the mental attitude controls the organ that is not functioning and starts it functioning again. Whether or no he would explain Jesus' miracles by this idea we cannot say. No more can we say whether the author means to exclude all over-powering experiences of the Holy Spirit when he classifies some as being identical with the extravagances of heathenism. But when we realize that he is discussing in this section, the evolution of religion, his failure to note any exceptions is significant.

One further matter, social utility seems to be the one major idea of the author. He never presents anything larger. The idea of reasoned conduct controlled with a view to social utility seems, even, to be his ideal. Jesus' "Golden Rule" he regards exclusively as a guide for outward action toward such a social end, and not at all as an expression of inner love. (p. 592) Similarly, the administration of justice by the courts should be built entirely upon the basis of social utility rather than on primitive man's feeling of retribution, a feeling that the modern man is outgrowing. (p. 613ff) This tendency of the author's thought toward reasoned practical utility rather than toward instinctive life in free manifestation is another incidental mark of the great contrast between his views and those of the Bible and Christianity. But our criticisms follow so we forbear at this point.

Before concluding this series of discussions we want to consider more carefully the present status of Darwinism; but at the present time we need to point out that Professor Hayes' idea, such as man's origin

from some higher animal, his antiquity at two hundred thousand or more years, the period when he had the mind of a two-year-old child, are all of them non-scientific beliefs that the author holds by personal choice, and indeed, in the face of a mass of contrary evidence. It is interesting to remember, in this connection, that Andrew Martin Fairbairn in his *Philosophy of the Christian Religion* asserts that the most of what the anthropologist tells us of the life of prehistoric man is pure imagination. And Dr. Fairbairn's statement is the more significant when we stand Dr. Hayes' view, for example, that there was a period when man had the mind of a two-year old child, along side of the fact that the older skulls are larger rather than smaller than those of the present time. Of course it is possible that those larger skulls housed inferior mentality, but what is the evidence for such a condition.

We have three criticisms of the author's point of view here. First, he offers it as science when it is simply creed. Second, his view, his creed, does violence to the moral intuitions of the soul. Third, his view contradicts the Christian truth of man's sin, fall and resulting race wide depravity.

But more serious far is the author's attitude with respect to conscience and the whole moral field. The sublime conception of everlasting righteousness is unceremoniously thrown out, and moral ideas are reduced to nothing but esthetic preference and social utility. What deep violence this does to man's moral intuitions every one knows, who has at all lived or thought below the surface of things. The moral ideal, the everlasting righteousness of God, is, for the Christian believer, a sublime light that lightens every human soul. This light has been dimmed by depravity, certainly, but it nevertheless is a reality. When the author sacrifices this he sacrifices the soul of life.

But passing on, it is interesting to notice how easily he asserts that custom can make anything right. Fairbairn by a deeper study of the same class of facts shows that behind social approval there is a deeper disapproval of conscience. And David Livingstone says that with the exception of polygamy and cannibalism he never found the African conscience holding right for wrong or wrong for right. The lay mind has here a difference of authorities, and can take its choice. And the moral explanation

of cannibalism, which is a phenomenon to be classified along side of the so-called "ethical dualism," and the still persisting sense of race prejudice and antagonism, must be sought for in that dimming of the light of conscience which was incident to the fall of man. Certain it is no one will deny that deep in the Christian conscience there is today a sense of universal brotherhood, and that in the loftier reaches of Christian experience this sense becomes an actual social force; yet the average believer is far from realizing this ideal in his actual life. It is evident that in the Christian conscience itself we have an illustration of social approval when more deeply the inner voice of conscience utters disapproval.

In the author's attitude toward conscience, we find again, a personal creed, not science. But his point of view here is fatal to Christianity. If conscience is only the voice of social utility; if sin is not something that has guilt and deserves retribution; if retribution is not a fundamental ethical instinct, but instead only a primitive idea that had a certain social value in making possible the survival of the fittest and evolution,—if these things are true, then as well make an end of the Bible at once. These ideas can no more be eliminated from the Bible than leaves can be eliminated from a forest. Utilitarianism in ethics is as foreign to the Christian view of things as Atheism. The Biblical deity is no more fundamentally eternal reality and infinite cause than he is eternal righteousness. He is ethically aflame. Righteousness is not a utility to the Biblical writers, it is a consuming personal passion. As Jesus said, man cannot live save as he is in constant touch with the divine holy will, with the divine ethical words. Darwinism contradicts Christianity at every point, but at no point more fatally than when man's moral life is robbed of authority and made a mere product of social evolution and utility.

We hardly need to offer any criticism of the author's view of inspiration, answered prayer and miracles. Every one will immediately realize that his explanations are not science but creed, and that they are fatal to the Biblical supernatural. It is rather amusing to hear one talk so positively of the subconscious. Doubtless we know about as much of the subconscious mind and its processes as we knew about the North Pole when we were saying that

it would be an open sea and the rest. What springs up out of the subconscious mind may as well be poured into it by the supernatural Spirit for all we know to the contrary. The writer who says it is not, is asserting a creed, not speaking scientifically. But if religious inspiration is an uprising from the subconscious mind having no supernatural explanation, whence the uniqueness of the Hebrew revelation? And why are we not still producing revelational literature on a level with the New Testament? Similarly prayer; who can say that answer to prayer is from a man's own stored up resources rather than from deity? And in as much as the one is, to say the least, as probable as the other, why not take the one that is morally and spiritually the richer? And again, how does the author know that death bed visions are not true contacts with the spirit world, which if a reality must be all about us? How does he know that they are nothing but confused ideas of a mind in the midst of dissolution, or a visualization created by the sub-conscious powers in response to the anxious eagerness of the passing soul. We cannot forbear remarking that we would hate such a God as the one who could rule in Professor Hayes' universe. A God who is as unknowable as Spencer's great Unknown, a God who allows us to be deceived by our sub-conscious powers, a God who

does not come near us even in death, a God whose little utilitarian universe is too small to receive our respect not to say our admiration.

If Professor Hayes is on the track of truth, then there is no truth and life becomes a puppet show. If righteousness is not the everlasting flame of being, if conscience is not the dimmed but burning light of life, if there is nothing higher than that which works to produce painlessness, nothing more majestic and inspiring than social utility, if prayer in unanswered or answered only by auto-reaction, if death is unlighted, if humanity has only reached this level of futility at the end of from two to five hundred thousand years of meaningless tears and blind despair than Schopenhauer is right and the truth of life is pessimism.

But thank God Professor Hayes is not writing science, he is writing a personally chosen creed, which has, to say the best of it, no more claim to our consideration than the great historic creeds of our sublime Christianity. We go with James Orr. It is Historic Christianity with its sublime supernatural or Pessimism. He chose Christianity, and so do we. What place this negative, naturalistic, volume can have in a course of study for Methodist preachers we utterly fail to see. That it has scarcely any point of contact with Christ or His Gospel must be apparent to every one.

More Books of Solid Worth

By Professor L. S. Keyser, D.D. Springfield, Ohio



AND still they come! Conservative scholars are not going to keep silent, and permit the enemy to destroy the old faith. It gives us genuine pleasure to recommend Dr. Davis S. Clark's new work, "A Syllabus of Systematic Theology." It is a 1922 book, and is therefore fresh and up-to-date in its thought and method.

Dr. Clark is professor of Systematic Theology in the Philadelphia School of Christian Workers, of the Presbyterian and Reformed Churches. While the treatise is called a "syllabus," it is not so brief and sketchy as to make it dry reading. To save space the author frequently uses incomplete sentences, yet the sense is always clear.

The matter is finely systematized and classified, and is therefore well adapted for a text in the theological class-room; still, it is interesting, too, for the general reader who cares to inform himself of the chief subjects treated in a work on doctrinal theology. The author commands a lucid style, but wastes no time in flowery writing.

The most gratifying feature about this work is that it is evangelical to the root and the core. Thank God for that! Here is no "new" theology, which is old and antiquated in spite of its claims to be the latest thing; here is the *old* theology (which is ever new, fresh and uplifting), put into modern form and language and correlated with the best thought of the day.

How crisp and convincing are the arguments throughout on the doctrines of God, creation, man's origin, the fall of man, the Old Testament history and preparation, the incarnation, the person of Christ, the atonement, and so on to the end! It is so satisfying both to the intellect and the heart. In several interpretations of a special character theologians of other denominations might differ somewhat, but on the great fundamental doctrines of our holy faith all evangelical theologians of whatever name and denomination will agree and will say amen.

Here comes along Arthur W. Pink, with a new book, copyrighted in 1921, but evidently just put on the market at the beginning of the present year. Its title is: "Why Four Gospels?" It is published by the Bible Truth Depot, Swengel, Pa. The price is \$1.00.

Mr. Pink is already favorably known as the author of a number of valuable books, among them, "The Divine Inspiration of the Bible" (which we have read with much profit), "The Sovereignty of God," and "The Seven Sayings of the Saviour on the Cross." His last book, "Why Four Gospels?" follows the lead of Andrew Juke's book on the Gospels, but adds much new matter and also meets some of the modern problems of criticism.

This book and Gregory's book of the same title will surely convince any open-minded reader that there was divine guidance in the inclusion of our four gospels in the Biblical canon; nay, that the Holy Spirit Himself saw to it that just four gospels, no more, no less, were written and given to the world. Some of Mr. Pink's analogies seem to us a little fanciful, but he certainly shows clearly the reasonableness and necessity of the great quartette of gospels. They complement one another, and thus give the complete gospel of grace and salvation to the church just as the Holy Spirit desired. Each gospel was written for a specific purpose; yet they harmonize most wonderfully.

Written from different viewpoints, they give all the needed facts about the Redeemer's life and work. We were impressed by the following consideration as we read the book: the dissecting critic would regard these different aspects of Christ as so many

contradictions, because his secular mind would be looking for such things; whereas a spiritually minded man like Mr. Pink sees how beautifully these diversities agree with and supplement one another. This book is of much value. We wish for it a wide circulation.

In 1921 the firm of Chas. J. Thynne, London, England, published Bishop J. C. Ryle's little book, "Is all Scripture Inspired?" The title-page informs us that the third edition has been printed. Of course everybody knows what a good man and great scholar Bishop Ryle is. His book is a most bracing one. He takes the position that the Bible *is* the Word of God, not merely *contains* the Word of God. In putting 2 Tim. 3:16 at the head of his whole discussion, he maintains, over against the Revised Version and liberalists generally, that the correct translation is, "All Scripture is God-breathed, and is profitable," etc.

Bishop Ryle says frankly (and we love and honor him for it), "I believe the whole Bible to have been written entirely by inspiration of God, and I want others to be of the same belief." He thinks that to hold the Bible to be inspired only "in spots" is most perilous to the Christian faith and undermining to all religion in its final outcome. While he believes in verbal inspiration (for words are essential to thoughts), he does not believe in any mechanical theory. The Holy Spirit selected His subjects, and had respect to the peculiar personality of each one. Dr. Ryle does not minimize the difficulties, but he makes it clear that there are many more difficulties in the views of the liberal and mutilating critics, and that those difficulties are insuperable. Such stalwartness of conviction in a man of his position and scholarship certainly begets confidence in his conclusions. It is a masterly apologetic.

And what shall we say of another 1922 book, so fresh from the press at this writing that the ink is scarcely dry? It comes from Fleming H. Revell Company; its attractive title is "In His Image," and its author William Jennings Bryan.

Now here we have to insert a by-the-way. Some of the would-be popes of modern science are calling Mr. Bryan ugly names. The president of the Pacific University has these gracious (?) things to say: "Mr. Bryan is so far behind the times that he is

a back number. He does not believe in evolution." What a shining mark of up-to-dateness it is to "believe in evolution" in view of the fatal admissions of Dr. William Bateson at the recent meeting of the American Association for the Advancement of Science in Toronto, Canada!

When Mr. Bryan spoke recently at a State University, and pointed out the breaks in evolution, and declared his faith in the Biblical account of creation, the president of the institution declared that Mr. Bryan's views were all right for our grandfathers and great-grandfathers, but would never do for the advanced people of our day!

But here is Mr. Bryan's book with his arguments elaborated. Let any one read it with unbiased mind, and he will see that Mr. Bryan is no "mossback," but proves himself posted on all points essential to a clear understanding of science, ethics, sociology and religion; and, moreover, he shows an intense moral earnestness and a

real concern for the highest well-being of the race.

There are some marked differences between Mr. Bryan and his critics. He thinks clearly and expresses himself simply; they think turgidly and express themselves in long and complicated sentences. He reasons straight; they rationalize in crooked lines. He looks at facts as they are, and accepts them frankly and heartily; they believe only in their own speculations.

One might quote many pithy sayings and epigrams from this spicy and original book, but it might spoil some of the relish for those who will get the book and read it for themselves. We look upon Mr. Bryan as one of the present-day apostles of evangelical religion among the laity, and those of us who deal more technically with theology are glad to acclaim and welcome him as a true and effective defender whom God has called with a special vocation for such a time as this.

Editorial

Back to the Bible



UNDER the above title, Professor George McCreedy Price, whose name suggests a Welsh ancestry of a Godly sort, has published a well-written and most interesting book. It is a handy compendium of the efforts of scientists and philosophers to deal with all the problems of the universe unaided, and it is an able piece of destructive criticism, exposing, as it does, without mercy, the joints in their armor. It is time something of the sort was done.

The task is not a difficult one, because the man who covers all avenues of approach to his subject is extremely rare, and over-hasty generalization is the common lot of scientists, as well as other men who are less positive in their opinions. Indeed, Professor Price himself might be questioned, if one were disposed to criticise a book of so much general merit.

Thus he says: "As already mentioned, there have been many . . . who have continued to stand for the literal interpretation of the first part of the Bible as it used to be understood by the church" (p. 55); and

"For many decades the church has tried to compromise with geology by her 'restitution theory,' and the 'day period theory,' but these have proven broken reeds" (p. 56), with other things to match on pages 51, 58, 77, etc.

His contention on the last of these pages that "there must have been a real, immediate Creation at the beginning, essentially different from anything now taking place" would command instant and unqualified approval, if it were not for the word "immediate." When put with the other passages, it seems to imply a Creation that occupied a period of approximately one hundred and forty-four hours and included the completed earth ready for occupancy and stocked with all the forms of life. That seems to be his meaning; but it is hard to believe it.

Entirely apart from all scientific considerations, such an interpretation of the first chapter of Genesis is so utterly impossible from a linguistic point of view that no philologist could accept it, and it is not easy to see how any thinking man could propose it

with any seriousness. For that reason, it would hardly be fair to insist on such an interpretation of his words, because such a construction of Genesis is really fantastic from the linguistic angle.

Even in English "day" has six or seven well defined uses, some of which require several subdivisions, and its employment for a period of twenty-four hours is a development due to synecdoche, although the figure has now faded out and been forgotten. It applies primarily to the time of daylight only, and that is a wholly indefinite period; for it varies constantly and runs from about ten hours in December to about fifteen in June in our latitude. The other uses of the word go to show that, like the Hebrew, its basis meaning is *a period of time of indefinite duration*, prevailing daylight time, because that is the most common period of the sort.

The word "day" used in the sense of time is extremely common. "At this day" means at the present time, and the expression is wholly indefinite, because no one knows how long the period will last. "Unto this day" is like it, unless you change its meaning every twenty-four hours, which no one ever does. "Every dog has his day" means his life time, not twenty-four hours, and other parallel expressions are common enough. Indeed, the very idea of a day of twenty-four hours does not seem to antedate Hipparchus, who lived about 150 B. C. Before his time the day was a period of twelve hours of daylight, differing in length, and that constant change in the hour was doubtless the cause of an attempt to be rid of it by counting in the night and making equal divisions for the entire time. The plan is accordingly fairly modern.

Moreover, all that the Hebrew says is this: "And it was evening, and it was morning, day one . . . day second . . . day third . . . day fourth . . . day fifth . . . day the sixth." What that means no one knows. Observe, however, that evening is placed first, although the word for day in Hebrew does not include the night in any of its uses. The implication seems to be that a period of obscurity, followed by one of definiteness and attainment, make up each successive period. Each formed an era, therefore, and each was independent of the rest in the time it occupied. What it was we do not know; but it is clear from the language itself, regardless of other con-

siderations, that it was not a solar day. Note, please, that the sun and moon did not arrive on the scene until the fourth day, if a literal interpretation is insisted on, and that rather interferes with the program of twenty-four hour solar days before that time.

Perhaps the most remarkable thing in the book is the interpretation placed on the flood. The theory suggested and the facts adduced to substantiate it dovetail with accuracy into Sir George Darwin's inductive conclusions concerning the earth and the moon and their ultimate separation from each other at an early age. Even the time element corresponds. Moreover, the cause for a tilt in the earth's axis, which Professor Price postulates but does not attempt to explain, is supplied by Sir George, since no other outcome would be possible.

Such a tilt would certainly produce a shifting of the oceans with flood conditions; but those conditions would not terminate within the required time, because culmination in one hundred and fifty days, followed by subsidence, would be impossible. The same inertia and the same new centrifugal force would still persist, and the moon's influence would be added to the commotion. The tilt theory proves too much; but it fits admirably into the conditions recently discovered in geology, and it is a better explanation of those conditions than is usually found in textbooks. If the coal epoch is to be included, as Professor Price seems to indicate, the flood conditions must persist for ages. Noah's deluge was no such cataclysm as that. The wreck is too great.

Let no one think that these suggestions are meant to be taken in a derogatory way; for they are not so intended. The book as a whole is too good to admit of any such disposition on the part of the reviewer. Its sane and pertinent philosophy of the meaning of life is too helpful and too much needed today for any one to indulge in any but the most friendly criticism of the work, and so vigorous is its treatment of such topics and so sound are its conclusions that the writer could wish all ministers obliged to read it once a year, or oftener, and all theological students required to take a stiff examination on its contents before being allowed to graduate. The book has a message for our time, and it ought to be pushed to the limit to get that message before the people.—H. W. M.

Authority



N editorial in a daily newspaper has for its first paragraph this: "The world is running without a regulator. The voice of authority is at a very low ebb. A keen critic of world conditions insists that this is the seat of the trouble—lack of authority, human and divine."

Away back in theological seminary days we heard a Professor deliver a discourse to a large union congregation in the city, in which he stressed the idea that there is connate in humanity that which assents to, desires, craves, demands authority superior to, above, itself. This underlies the relation of the sexes as seen in the natural subordination of woman to man. "Thy desire shall be to thy husband, and he shall rule over thee." Man himself desires authority above him, and, in the ultimate, reaches up to God.

In the Fall, under the Satanic temptation to "be as gods," this subdominant principle met with disaster: there was a revolt against divine authority: man asserted his own will, and while the connate principle remained as a constituent of the original human endowment, independence of superior authority has been more or less characteristic of mankind ever since. This accounts for the facts in the first paragraph.

This principle of authority has play in all the relations of life; and rightfully so. It is so in the family relation. Says God of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. xviii. 19). Old Jacob Knapp, the noted Baptist revivalist of a former generation, used to say: "There is as much family government now as there ever was, only now the children govern the parents instead of the parents the children." May heaven or a police officer help those families where the authority of the head of the house has lost out. The loss of parental authority is said to account for very much of the rampant lawlessness among the young at the present time.

In business the authority of the head is and must be over all the subordinates. In military affairs the authority of the general commanding is and must be over all the forces and their movements. In State, the authority of the government dominates, or

should dominate, all its subjects. Authority brings order: its absence is anarchy.

One of the most ominous portents of the present time is the subtle but much-camouflaged revolt against divine authority in religion. Jesus said, Matthew xxviii. 18, "All power"—*exousia*, translated by six different English words in the New Testament, but of the 108 times it is used it is translated "authority" 29 times—"is given unto me in heaven and in earth." But how many are saying, as did some of old, "We will not have this man to reign over us." "Rulers take counsel together," in church, as well as in state, "against the Lord and his Anointed, saying, 'Let us break their bands asunder, and cast away their cords from us.'" Modern theology—we might as well face the facts—is taking the crown of authority off God and his Son, and putting it on the head of man.

I have an article before me from *The Christian Work*, "Results Beneficial to Religion in the Downfall of External Authority." I have seen a number of articles, first and last, of like import. The authority of the Bible as a revelation from God is discarded, and the authority of the human intellect is substituted; and with "results beneficial!" To whom?

As is well known by those who are read up in present day theological literature, modern theology magnifies experience as not only the *ultima thule*, but the foundation of religious life. "It rests upon experience as the ultimate foundation. There are no objective certainties in religion, not even revealed religion; only those things are certainties for me which seem so to me in experience." (*Bib. Sac.*, Jan. 1922, p. 100).

This sort of thing, however, has been in vogue some time. It differentiates two schools of thought, between those who stand for the Old Faith and those of the "New." The old is theo-centric or Christo-centric, the New is homo-centric. A recent exhibit of the New is by the Rev. John Kelman, D.D., pastor of the Fifth Avenue Presbyterian Church in New York City—it used to be popularly known as "John Hall's Church"—who gave last year at Vanderbilt University the course of Cole Lectures now published in a book "The Foundations of Faith." We quote:

"Thus it appears that religious faith, like the other beliefs which we have mentioned, seems to rest upon nothing. There are times when the anxious believer discovers that his faith's foundations have apparently vanished and are out of sight. . . . At such a time there is but one thing for him to do. He must fall back upon his own experience and find in that a sufficient ground for believing (p. 30). But the real seat of authority is not in the ultimate root of things but in a man's own heart and life, and he who seeks it outside of these will seek in vain. . . . But the main point for each man is not what others believe, but what he himself believes, and the main ground of his certainty must ultimately rest in the processes of his own mind" (p. 31).

This is clear and understandable, certainly. But we are wondering what the sainted John, that Scotch-Irish stalwart Presbyterian whose earliest belief was that

man's chief end was to glorify God, and who all through his notable life strenuously resisted any "giving His glory to another," would say if he knew a successor of his in that once world-celebrated Fifth Avenue pulpit were, so to speak, apotheosizing humanity by conferring upon it the authority that belongs to God!

No. Says Crabb, "Authority is founded only on right." "All authority is given" to the Divine Son, which furnishes a sure foundation; not given to men, which would furnish only a quagmire foundation, since each man's experience is peculiar to and belongs only to himself even though it may correspond with that of others.

Gradually the fog is lifting and the lines are more plainly drawn between the Old and the New, and the New is being seen to stand out against the Old in diametrically opposed irreconcilabilities, not to say oppugnancies. Let the process go on.—*W. H. B.*

Will the Primitive Christianity Endure



CHRISTIANITY has been put to severe tests many times since it was introduced in Palestine. Century after century unbelievers have predicted its doom. But it still survives, and it is not so very difficult to give the reason why. It remains on earth, and in the hearts of men, because the more it is studied and experienced the more highly it is prized; because the path it opens is one of elevation, emancipation, knowledge, peace, and salvation; because it gives strength to the weak, hope to the discouraged, and stimulus to the sluggish; because it promises reward to the good and pardon to the penitent, though holding threats of woe over those who do not repent; it will endure because it can enter all dark places and leave them full of light; because it can satisfy all desires that human want awakens and because it can stand by the bedside of the dying, quell every misgiving, wipe away the death-sweat, and leave the brow calm and serene as heaven; it will endure because it places before the human soul inducements for leading a better life and for engaging in those philanthropies whose object is to save mankind from distress and despair,—inducements that evolution, higher criticism, and the new theology can never offer or

make effective; inducements that have given to the world the most splendid types of manhood that have adorned the pages of the world's history—these are some of the reasons why the faith of the fathers will be found standing and undisturbed in the hearts of "the remnant," when every theory opposed to it, or that deviates from it, shall be both dishonored and forgotten. The fortified home of this Christianity is in the wants and depths of human souls. And human nature, in her better moments and conditions, will endow it with her last dollar, and will defend it with her last strength. Evolution and its new theology may bring into play every piece of their artillery—the Alps remain.

But in the meantime (the time between now and the coming of Christ) the kingdoms of this world are in the way of perishing from the earth. It cannot be otherwise when speculation is substituted for revelation, and evolution for creation; when the immanence of God takes the place of his transcendence; when the Bible is held to be only a record of the development of religious ideas of the people of Israel, instead of being the inspired word of God; when everything supernatural is eliminated from the birth, life and resurrection of Christ, and He is regarded at most a high

and unusual development of humanity; when conversion and regeneration are spoken of as evolutions in life and character instead of being a revolution of man's spiritual nature. Under destructive and evolutionary teachings the world may continue to mark time, but in matters most vital to human interests and happiness there will be an end of all real progress. And if the day ever comes when these so-called advanced views in science and religion generally shall prevail, theological schools will have no students; why should they? Christian churches will be emptied of hearers; why should they not? The command, "Go ye into all the world, and preach the gospel," will lose its authority; why should it not? Mission

fields will be abandoned and family worship will be silenced; why should they not? Then farewell to the consolations and inspirations of the Christian faith. Such the inevitable and woeful fruitage of an evolution and a theology that does away with the essential doctrines of the early Christian faith. Worse than this; it will be a march of the world to misery and damnation. Like a falling tide there may be now and then a wave that comes up a little higher than the last one; it may seem to assure a return of better conditions. But it is only a false hope. *The tide is going out* and there will be no return to better conditions until God and Christ are enthroned in the minds and hearts of mankind.—L. T. T.

God Unseeable but Seen



LAWYER, who is an ex-Senator, and, for a layman, an exceptionally erudite Bible Scholar—he has made a number of valuable contributions to BIBLE CHAMPION—says of a view of inspiration which he once held: "I tried it for years with the skeptics of my profession, and was forced to give it up. It is simply inconceivable that the same Holy Spirit is the author of the contradictions in Genesis xxxii. 30, 'For I have seen God face to face, and my life is preserved,' and in Exodus xxxiii. 30, 'And he said, Thou canst not see my face, for there shall no man see Me and live.' I have read several commentators' explanations, and they simply do not explain at all. There must be some mistake in the record as we have it."

Let there be another attempt at explanation, and let us hope this time with success. Let the record stand just as it is.

This apparent contradiction, which has been given up as irreconcilable, it must be confessed looks formidable; but may there not be a viewpoint from which the record will be seen to be not only not contradictory, but perfectly harmonious?

These two texts are only part of a number which speak of God, on the one hand, as not to be seen (Deut. iv. 15; John i. 18; 1 Tim. i. 17, etc.); and, on the other hand, as seen (Ex. xxiv. 10, xxxii. 11; Judges xiii. 22; Isa. vi. 1; Rev. xxii. 4, etc.).

Can God be seen? Let us, first of all, as-

certain just what the question is, or what is in it, that we may know what it is we are trying to answer.

If it were asked, "Did Christ die for all men?" a proper query, in return, would be: "Which question do you want answered first?" for really two questions are asked. How so? Because the little word "for" is ambiguous, and has a two-fold significance. If it be asked, "Did Christ die for all men, in the sense of making an atonement sufficient for all men?" the answer must be "Yes;" for by His death "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John ii. 2). But if it be meant, "Did Christ die for all men in the sense of intending thereby to save all?" the answer must be "No," for some will be lost (Acts i. 25; Rom. ii. 8, 9; 2 Thess. i. 9).

So, to the question, "Can God be seen?" it should be asked in reply, "What God, or rather what form of God, do you mean?"

Proper discrimination just here may not only enable us to answer the question, but also to find the complete reconciliation of all the apparently conflicting passages of Scripture of this character.

A Rabbinical writer says: "Of that divine glory mentioned in the Scriptures, there are degrees which the eyes of the prophets were able to explore, and which all the Israelites saw, in the pillar of cloud and of fire; but there is another so bright and dazzling that

no mortal is able to comprehend it, and should any one venture to look upon it, his whole frame would be dissolved."

This second form is He who "dwelleth in the light which no man can approach unto" (1 Tim. vi. 16); whom "no man hath seen at any time" (John i. 18), "nor can see" (1 Tim. vi. 16); who "is a spirit" (John iv. 24), "invisible" (1 Tim. i. 17), "a consuming fire" (Deut. iv. 24; Heb. xii. 29); what Murphy calls "the divine essence, his direct, immediate, intrinsic self." To this form of God, or to this mode of the Divine Being, must be referred all those Scriptures which speak of Him as not to be seen. From this standpoint the answer to the question must be, and correctly, "No, God cannot be seen."

But this is not all. The unseen and unseeable God has veiled Himself, has clothed Himself with form attuned to mortal eyes. "Thou hast covered thyself with a cloud" (Lam. iii. 44). It was from the "pillar of cloud" that God spake to Moses and others "face to face" (Ex. xxxiii. 8-11). The Shekinah became the place of God's meeting his people. Still more: from the early Church down, with increasing acceptance, it has been held that the Old Testa-

ment appearances of Deity, the "angel" visitants to patriarchs, judges, prophets, and others—theophanies they are called—were pre-incarnate manifestations of the Second Person of the adorable and ever-blessed Trinity. These were "seen." Then we have the New Testament incarnation, God in Christ. "God was manifest in the flesh" (John i. 14). It is God in this form "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled" (1 John i. 1).

To this mode of the Divine Being, as presented in the New Testament incarnation, in the Old Testament theophanies, in the first form of the divine glory of which the Rabbinical writer speaks, must we refer all these passages which speak of God as seen. From this standpoint the answer to the question must surely be, and correctly, "Yes, God can be seen."

God in his "being" is invisible: in his "becoming" He is visible.

Thus, these two classes of Scripture passages, apparently so opposed to each other, are not contradictory, but perfectly harmonious, because they refer to two different, but harmonious, modes of the Divine subsistence.—*W. H. B.*

Did St. Paul Disclaim Inspiration in 1 Corinthians vii. 10?



IN 1 Cor. vii. 10, St. Paul says, "And unto the married I command, yet not I, but the Lord," and in verse 12 he says, "But to the rest speak I, not the Lord."

In the first of these verses he claims divine authority for his command, but does he disclaim divine inspiration in the second? And in verse 6 he had already said, "I speak this by permission, and not of commandment."

The situation that called forth verse 12 is this: The apostle was treating of marriage with respect to the unmarried, widows, believers united to unbelievers, and virgins in view of the "present distress" (vii. 26), i. e., calamities, persecutions, either actually present or impending (Matt. x. 17; John xv. 20; 1 Thess. iii. 7).

When he says, "I command, yet not I, but the Lord," he refers to Christ's own

commandment in the Gospels (Matt. v. 32; xix. 3-9; Mk. x. 2-12; Lk. xvi. 18); but when he says, "to the rest speak I, not the Lord," he does not disclaim divine authority and rest the command on his own private advice, but he authoritatively decides a new case on which the Lord had not spoken. And then in verse 25, he says: "Concerning virgins I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful," i. e., in absence of any direct command of Christ he was guided by the Spirit (according to Christ's promise, John xvi. 13) to give the prudential advice he gave, which by leaving the matter open to each one's discretion, as a case of expediency, relieved their consciences and set them at rest.

That this is the proper view is evident from the concluding words of the discus-

sion, verse 40, "I think also that I have the Spirit of God," where the verb *dokeo*, *I think*, as in classical use, does not necessarily express a mere seeming, something doubtful, but a seeming which is true. Says Hodge, "*I think (dokeo) I have*, is only, agreeably to Greeks usage, an urbane way of saying *I have* (comp. Gal. ii. 6; 1 Cor. xii. 22). Paul was in no doubt of his being an organ of the Holy Ghost."

Upon the authority of the Vatican manuscript the Emphatic Diaglott translates thus: "I am certain that even I have the Spirit of God." St. Paul therefore does not disclaim inspiration, but, having the Spirit of God, he is divinely led to say, "she is happier if she so abide" (vs. 40), and thus there is Divine authority for the counsel which in this instance leaves option to the one advised.—*W. H. B.*

Notes and Comments

A NATIONAL congress of all religious denominations to discuss how the American Churches can further the cause of international coöperation will be held in Cleveland May 16, 17, and 18 under the auspices of the World Alliance for International Friendship through the Churches. The announcement from the headquarters of the Alliance, 70 Fifth Avenue, New York, says that the program will be divided into sections dealing with various types of coöperation in the life of America and the rest of the world under the following heads: Relief, Labor, Agriculture, Economics, Education, Religion, Politics. Reports will be received from Councils of the World Alliance in twenty-five nations, and it is expected that Churches in at least fifteen foreign countries will send personal representatives.

SUPPORTED by the efforts of many of the best people of Washington City, a measure has been introduced into Congress asking for a law for the maintaining of the sanctity of the Sabbath in the District of Columbia. This has brought forth the opposition of those who wish to secularize the Sabbath by making it a day of labor, a day of recreation and amusement, with the work attendant upon such courses.

THE statistics analyzing petitions received in Washington on the subject of world peace indicate that the work of the Protestant churches in behalf of peace has been effective. Out of 11,135,187 petitioners for a thorough-going policy of the limitation of armaments, 10,000,000 of these mentioned in their petition the Divine Guidance. The Federal Council of Churches in presenting these statistics indicates that among the forces influencing public opinion

at this important time, few have been as important as the church, if indeed any.

DID you read that note at bottom first page this number? There are many colleges and universities where the CHAMPION should go—where it may chance to fall into the hands of one whose entire life may be changed. We have friends who send in funds annually to provide for subscriptions for colleges and universities but comparatively few can be so favored for lack of funds. Here is an opportunity to make a good investment—try it out and find what rewards await you.

TWO little girls were playing together in a Massachusetts village, one about nine years old, the daughter of Unitarian parents, the other of Baptist parentage. The little maiden of the Baptist persuasion imparted as much of her creed as she knew, and then asked her playmate, "What do you believe?" Without a moment's hesitation the young Unitarian answered, "I don't know *all* that we believe, but we don't believe in hell, and we don't think it is wrong to dance."

THE crime wave that is said to have been and to be sweeping the country seems to be engulfing a multitude of young folks and children. In a western city of 250,000 inhabitants the papers report that in the month of January 120 persons below eighteen years of age were jailed for crimes and misdemeanors. A state Sunday-school secretary said in an address that during the winter in that city 800 girls went wrong, and therefore presumably as many boys. But what can be expected when so much of social, school, and even church activities have amusement for their objective? Temp-

tations and opportunities to gratify them multiply on every hand. The seriousness of life is little if at all inculcated. Why not set before the young and insist upon what is worth while? The solution of the problem and meeting the situation seems to be involved in and deducible from what Edison says of himself: "I have never had time, not even for five minutes, to be tempted to do anything against the moral law, the civil law, or any law whatever. If I were to hazard a guess as to what young people should do to avoid temptation, it would be to get a job and work at it so hard that temptation would not exist for them."

HOW the beneficence question is being worked in some of the denominations which have reached the highest per capita proportions appears from statistics that are just now available. The Seventh Day Adventists, with a membership of 136,233, gave \$64 per member, 70 per cent. of which came from tithes. The United Presbyterians with a membership of 160,528, gave \$40 plus per member. The next is the Episcopal Church, with a membership of 1,104,029, \$31 plus. Then comes the Presbyterian (Northern) Church, with 1,722,361 members, \$27 plus. Congregationalists, 819,225 members, \$25 plus. Methodists (Northern), 3,938,655 members, \$21 plus.

THE University of Chicago is rated as a Baptist institution, its charter requiring that its president and three-fourths of its trustees shall be Baptists. Yet Baptists—95 per cent. of whom are said to be loyal to the old faith and stand for the fundamentals—are fourth in the number of students they send there, perhaps being leery of the rampant modernism in its prevailing teaching. A Chicago newspaper has the following: "Exclusive of University College, there are 6,088 students this year and for the first time there has been an effort to get a complete religious classification. Of these students, 1,118 did not fill out religious preference cards, and only three preferred to enumerate themselves as agnostics. The denominational groups are arranged as follows: Methodists, 529; Presbyterians, 472; Jewish, 323; Baptists, 322; Roman Catholics, 269; Episcopalians, 266; Congregationalists, 246; Lutherans, 221; Disciples, 138; Christian Scientists, 116.

THE total membership of 127 or more religious organizations in the United States is 96,338,096. Of these, more than three-fourths, or 74,795,226, are Protestants. The Roman Catholics, who count everything possible in making up their record, have a showing of only 17,885,646, which is little more than one-fifth of the Protestants and little more than one-sixth of all religions. Why should this small segment, not morally, but spiritually, be so much more powerful than all the rest? The papers reported that in a town where was a prison, the Roman Catholic priest claimed the chaplaincy as his right, because 80 per cent. of the inmates were members of his church! Was that not a good reason why some other sort of moral mentor should be gotten? Is the Roman Catholic Church powerful politically, because their votes can be cast just as the hierarchy dictates—so that they shall inure to the benefit of the Roman Church? Protestants may learn a lesson here. Why do not Protestants stand together and demand what they want, but which will be for community weal and not for sectarian benefit, for Protestants are built that way?

NEW YORK CITY has more Jews than any other city in the world. One-fourth of the Jewish population of all the countries is in the United States. In New York City alone there are more Jews than there are in Asia, Africa, Australia, Great Britain and South America combined.

THERE is a Protestant Episcopal Church "on wheels" operated in Western Kentucky. This church is a sixteen-foot body, seven feet wide, mounted on a truck with a forty-horsepower engine. An Episcopal rector drives the car from town to town, preaches on the streets from the back step of the car, invites the people inside where fifteen to twenty can be accommodated, administers the sacrament, baptizes the children, and goes about visiting any Episcopalians he can learn about. He makes some towns or communities as often as every two weeks, others once a month. The purpose of the "church on wheels" is especially to find and minister to Episcopalians. The rector lives in the truck, provision being made for the preparation of meals and for sleeping.

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